

THE DEFENDER

M A G A Z I N E



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Volume XV. Number VII.

NOVEMBER 1940

Gerald B. Winrod, Editor

Chicago Conference Closes With Coast To Coast Broadcast

Editor's Note . . . Dr. Willard Pope of Portland, Oregon, compiled the following diary-like report of the National Prophecy and Prayer Conference, especially for Defender Readers.

DURING the more than a quarter of a century that I have been in the Christian ministry, it has been my privilege to attend many conferences and conventions.

But for depth of spirituality, soundness of teaching, sweetness of fellowship, harmony among leaders, enthusiasm on the part of audiences, results

of efforts put forth . . . I have never seen the equal to the meeting just closed at Chicago. The entire nation is feeling, and will continue to feel, the spiritual impact of this gathering.

As Dr. Sam Morris, of Del Rio, Texas, climaxed the eight-day meeting with a masterful Sunday night message on national sobriety, followed by the final prayer and benediction of the Convention, I felt like thousands of others . . . that it was indeed good, to have been "in the house of the Lord."

While everyone of the daily meetings—morning, afternoon and night, was rich in valuable information and spiritual inspiration, yet it seemed that the services as a whole, moved toward one personal focal point, namely, the

Coast to Coast Radio Broadcast of the last Sunday evening.

The Chain included stations in Boston, New York, Cleveland, Detroit, Cincinnati, Dallas, Kansas City, Minneapolis, Denver, Los Angeles, Portland, Seattle, and many other cities. The great invisible audience no doubt numbered into the millions. By this means, Gospel flames generated at Chicago, literally leaped across the Continent.

Mr. Merrill Dunlop, noted musician, hymn writer and radio expert, announced the program. Rev. Clarence Erickson, pastor of the Chicago Gospel Tabernacle, served as master of ceremonies, introducing the speakers. Four Conference leaders made talks, featured

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The above photograph was taken as the National Prophecy and Prayer Conference went on the air over a Nation-wide network of stations, reaching from the Atlantic to the Pacific—Sunday evening, October 20, 1940 . . . Standing from left to right: Mr. Merrill Dunlop, Rev. Clarence Erickson, Evangelist Raymond T. Richey . . . Seated: Dr. Willard Pope, Dr. W. D. Herrstrom, Dr. Gerald B. Winrod, Rev. Harvey H. Springer.

THE DEFENDER MAGAZINE

NOVEMBER 1940

A Message On Prayer

Rev. Gerald B. Winrod, D. D.

IN approaching the subject of prayer, there are certain factors to be established firmly in mind.

Fixed laws — moral and spiritual laws, are involved.

As natural laws operate in the natural world, so also, spiritual laws govern the spiritual world. There is no realm of caprice. Law and order exists throughout the universe. "God is not the author of confusion."

The Apostle Paul said: "Prove all things." In the matter of prayer, we are dealing with provable truth and immutable realities. Compliance with conditions, assures definite results. Violation of God's laws, whether natural or spiritual, carries certain unmistakable penalties. "The wages of sin is death."

I.

Man is by nature a praying being. He is stamped indelibly with a deep religious instinct.

It is natural for men to pray. If humans have no God, they make one — the figment of perverted imagination. Then they prostrate themselves in the presence of the idol, the stone, the insect, the animal. The religious impulse, inherent in every breast, must find expression.

Whether on the banks of the Ganges, kneeling toward Mecca, following Confucius, bowing before a witch doctor, or turning a merit wheel on the ice deserts of Tibet — you find men praying. If there is no God, as the atheist affirms, the question naturally arises . . . From whence this universal heart cry for God?

Atheism is a form of religion. The atheist tries to satisfy the cry of his heart for God with a negation. A man has to be rather religious, to take the trouble to deny it.

The person who allows his prayer life to shrivel, squelches the deepest

impulses of the human heart and violates moral and spiritual laws meant for the highest well-being.

I have noticed that even people whose lives are calloused with sin, pray instinctively when trouble overtakes them. They send for the preacher when the clammy hand of death breaks the family circle. If the arm of flesh gives way, they pray.

It has been said that every great soul passes through a personal Gethsemane, sometime or other, when no earthly friend can enter the orbit of his grief. Wise is the man who prepares for the sad ordeals of life, by training himself to rest in the arms of Omnipotence.

The story is told of an infidel who was working in a lumber camp in the north woods. During the course of an argument one day, he said: "If there is a God, I defy Him to strike me dead." Some time later, his clothing got caught in a machine. While being whirled violently, he shouted the two words, "My God," six times. A friend stopped the machine, delivered him to safety, and said: "I thought you didn't believe there was a God, and now you have six of them." The infidel was in trouble.

II.

In his first letter to the Corinthians, Paul gave the key to effective, miracle-working prayer, in these words: "I will pray with the spirit."

Creative prayer consists of more than words. One may offer an effectual fervent prayer, and never utter a spoken word.

Words often have a suggestive value, especially in public meetings, but at best they constitute only the outside, the outer garment, the husk, that the prayer wears.

On the other hand, the life, vitality and dynamic element of the prayer, depends upon *spiritual contact*, when the human spirit ignites with the spirit of

God. There is an outside, and an inside to prayer. The inside involves experiential, spiritual relationship . . . the outside talks about this relationship. "I will pray with the spirit."

Persons whose lives are "hid with Christ in God," know there is a realm where the human personality becomes so submerged in Deity, that the Holy Spirit gives direction to the mind, assumes control of the emotions, and even uses the organs of speech in **DICTATING THE PRAYER**. "For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Thus, we learn that it is one thing to talk, and quite another thing to pray.

During these days of apostasy and declension, there is a great deal of talking in our churches, but very little praying. Glancing over an eastern newspaper, I once came upon a report about a religious gathering the night previous, and read how a certain pastor offered "one of the most eloquent prayers ever prayed to an audience in this city." And I was reminded that such is often the case — too many prayers are prayed TO audiences!

The religious leaders in the day of Jesus talked. They spoke pleasant prayers that pleased people in public places. But their words were empty. They knew how to talk. They did not know how to pray.

The prophets of Baal engaged in vocal exercises, and nothing happened. Elijah prayed exactly sixty-three words in the power of the spirit. Flames leaped down, swarmed about the altar, licked up the water, and swept back into the heavens. The prophets of Baal talked. Elijah prayed.

Until one reaches the place in spiritual experience where he prays with the heart, instead of the lips, prayer will seem mechanical, devoid of joy,

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as a Symposium of Fundamental Christian Thought. Evangelist Raymond T. Richey of Houston, Texas, led in the closing prayer.

Dr. E. J. Rollings of Detroit, addressed the Conference Friday night. Returning to his Church for Sunday evening, he installed a receiving set in the pulpit and thus transmitted the program to his congregation. He summed up his impression of the broadcast in the following statement released for publication the next day:

"The broadcast last night from Chicago, came to the entire congregation at Metropolitan Tabernacle, Detroit, over Station CKLW. I felt as I listened, that a history-making event was taking place.

"At a time when three-quarters of the world is bathed in blood and our own sacred heritages of liberty are threatened, when men's hearts are failing them for fear of what tomorrow may bring, when statesmen have failed and politicians as usual have deceived, when a bewildered nation is surrendering her sons for slaughter, suddenly the voices of MEN WHO KNOW GOD, ring out in a clear analysis based on the prophecies of His sure Word, and call America to repentance and prayer—the only thing that can save and preserve the United States.

"For every crisis in history God has had His men, and in this crisis a quartette of pulpit giants spoke as under inspiration.

"Dr. W. D. Herrstrom, author and world traveler, painted an eye witness picture of the blood and tears, suffering and sorrow, of the peoples of the world.

"Rev. Harvey Springer, the Cowboy preacher and philosopher from the

Rockies, called upon God's own people to get back to Bethel, the place of prayer, peace, and power.

"Dr. Willard Pope, pioneer radio preacher of the Northwest, pointed out that the wells of God's love and favor never run dry, and that we find solution for our problems and strength for our tasks, at exactly the same place our forefathers paused for refreshment and wisdom.

"And in a heart-stirring climax, Dr. Gerald B. Winrod, America's number one Christian statesman, renewed our faith by an astonishing recital of prophecy fulfilled before our very eyes, admonishing us to pin our hope to the inerrant, never-failing Word of God.

"I believe this broadcast may be the bugle call, to summons the armies of God for a great revival, that will sweep this Nation from one end to the other."

* * *

I KEPT a diary of the Conference, from which I am more than glad to edit a report for Readers of The Defender . . .

We arrived in Chicago for a meeting with some of the brethren Saturday evening, October 12, and found already an atmosphere of expectation and intense interest. Hotels and apartment houses in the vicinity of the Tabernacle were beginning to experience an influx of guests from neighboring States. Delegations were present from Michigan, Wisconsin, Illinois, Iowa, Texas, Minnesota, Ohio, Mississippi, Florida, Kentucky, Colorado and other points. Rev. Arthur Pain was there, all the way from Cuba. Others had arrived from great distances.

On Sunday afternoon, the Conference proper opened with a message by Dr. Herrstrom. It was truly a keynote address, outlining the desires of all our hearts, flashing before us the challenge with which Christ's Cause in the world is faced at this particular time. Dr.

W. T. Watson, president of the Florida Bible Institute, was in charge and to say that he is *par excellence* as a presiding officer, is no exaggeration.

We found Mr. Erickson, pastor of the great Chicago Gospel Tabernacle, to be a most gracious host. He extended to all the visitors a cordial welcome, and did it so gracefully, that we felt right at home in the very first service. Homer Rodeheaver, prince of all Gospel musicians, was on hand the opening day, to help give the Conference the right kind of a start.

The Sunday night service opened with a great song fest and musical program, the \$75,000 Tabernacle organ contributing its share, under the inspirational touch of Merrill Dunlop.

Rev. Harvey Springer from Denver, Colorado, brought the evangelistic message of the evening, with a fervor which characterizes his own unique way of handling audiences. His subject, "When the Streets of America Flow With Blood," was a real eye-opener on the prophetic side of the Conference.

Monday started with a prayer meeting at 9:30 o'clock, followed by two speakers, who brought inspiration to all our hearts. At 2:30 p. m. Dr. William G. Studer, head of the Illinois Fundamental Association, gave a message on the theme, "When Satan Takes a Holiday," that was truly a masterpiece.

It was my happy privilege to bring the evening sermon, speaking on the subject, "The Last Act in the World's Great Drama of Time." (The text of this sermon will appear, as one of a series of Conference talks, to be published in the book, "Prophecy and Prayer.") I was conscious of exceptional spiritual liberty in presenting the revealed outline for the plan of the ages, from the restoration of Palestine following the Babylonian Captivity, to the Rapture of the Saints in the close of this age.



A Conference crowd . . . National Prophecy and Prayer Fellowship Conference . . . held at Chicago, October 13-20, 1940.

On Tuesday morning, Dr. Harold W. Nelson delivered a devotional talk which was greatly enjoyed. One of the highlights of the Conference was the presence on Tuesday, of that great Gospel veteran, Dr. W. B. Riley, of Minneapolis. His message at the afternoon service was a gem for the hour in which we live—"The Gospel for War Times."

Quoting the text, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," Dr. Riley seemed to lay off the cloak of the years that has made his hair turn to silver, and under the inspiration of the Holy Spirit, move our hearts with such vigor and divine fire, that I for one felt, this service alone to be worth the trip all the way from Oregon. (This message was taken down by a stenographer and will also appear in the new book, now on the press.)

Dr. Riley was at his best. I have heard him many times, but never with a sweeter, more tender, and at the same time scholarly and Christlike message. He brought another strong address in the evening, taking for his subject, "Prophecy and Present Day Problems."

As usual, Wednesday started with an early morning prayer service. Then came Rev. Lovely, a pastor from Louisville, Kentucky, who gave a truly lovely talk, woven around the text, "I count all things but lost that I may win Christ." Said he: "If we win everything else, and lose Christ, we are the losers. If we lose everything else, and win Christ, we are the winners."

Mr. Lovely was followed by Rev. Harry Swartz of Kansas City, whose testimony took on the form of a heart-melting exhortation. Dr. Theodore H. Elsner of Philadelphia, brought another stirring message at the afternoon session, on "Our Lord's Predictions in Question Form."

By this time, Harvey Springer, the Cowboy Evangelist, who lived in the saddle twelve years before entering the ministry, had captured the imagination of the Conference. His five-gallon hat, cowboy shirt and trousers, boots and flowing neckties, added color to every

service. With Springer there is no affectation; he is just himself.

So, when Wednesday evening rolled around, there was a great crowd and a real spirit of expectancy for his subject, "The Possible Destruction of Religious Freedom in America." The boy from the West brought all of his six foot, five inches into action, with a vigor that one seldom sees in the pulpit these days. I am sure that everyone went away with a better understanding of the well organized, Satanically-controlled machine, that has gained a veritable stranglehold on the institutions of our beloved Country.

Mr. Springer did not mince words in dealing with these secret elements, as they operate in both the religious and political fields. Submitting documented evidence, he proved that the same kind of subversive forces which have wrecked churches in practically every Country of the world, are well organized and strongly fortified in America. His exposure of the Federal Council of Churches was needed. His analysis of the Jewish question came like a thunderbolt.

He dwelt at length on the difference between Constitutional Americanism and doctrinal Christianity—by showing how the liberties of the Jew must be protected in the United States . . . while his religious views must be rejected by Bible-believing Christian people. Springer warned against allowing Judaism to infiltrate Church circles.

He showed that Modernism is nothing in the world but a restatement of Judaism, that the Modernist preacher and the Jewish Rabbi regard the Lord Jesus Christ in exactly the same way. He ripped the mask off the high-powered Jewish program, which is working in conjunction with the Federal Council, to devalue true, historical and evangelical Christianity in this Country. He charged that the same hidden hand is also trying to work its way into Fundamentalism, and has succeeded to a certain extent. (In making this last exposure, it was rumored on the side that he had a certain California editor in mind.)

By this time, hundreds of people

were beginning to ask, "Where is Dr. Winrod?" No man was feeling the burden of the Conference more than the Editor of The Defender, and yet important duties had detained him elsewhere.

While Mr. Springer was speaking Wednesday evening, Dr. Herrstrom slipped out of the service, into an automobile and drove to the airport, because word had reached us that the Doctor and his daughter Geraldine, would arrive by plane about midnight.

Thursday morning found Dr. Winrod on the job. Rev. White of Wichita Falls, Texas, preceded him with a short dynamic message and when the Kansan rose to speak on "The Philosophy of Prayer," he faced the largest crowd of the week, up to that time, as far as day meetings were concerned.


I only wish space would permit me to reproduce the message in detail. I have never heard anything like it. Let me say to Christian friends everywhere, that Dr. Gerald B. Winrod, has come through the most heart-rending Gethsemane, I believe, of any living man in America today. If people knew the inside story of how, over a period of years, dastardly forces have been operating to wreck his life and ministry they would stand amazed.

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The Prophet of Finnmark

SEVEN years prior to the World War, Anton Johanson, of the Norwegian Finnmark, began receiving a series of visions—prophecies which accurately predicted the tragedies of 1914, as well as events which are unfolding today. Read of his vision concerning England's troubled, dark future; revolt in India; catastrophes in nature, trouble between America and Canada; Finland, Norway's fate, dissensions in Germany. Johanson was a true Bible believing child of God.

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... From Page 5 ...

We are not surprised at the raging of the Devil against a man whose work speaks so loudly for the living Christ, in this day of apostasy. And no doubt, were we not living in a land of religious liberty, under the guarantee of the Stars and Stripes, this man would have been stood up at the wall and shot by the same international subversive agencies, that have put so many Christians to death in other lands. It is a fact, however, that evil agencies have sought to murder him in far more damnable ways than by a shot in the back. He is unquestionably the most maligned, persecuted and lied about man in public life, in this Country today. He had suffered much since last we were together. I was anxious to discover whether or not the strange and unexpected assaults had tended to make him bitter.

But what do we find? We find a humble, consecrated vessel of the Lord. All who have known him through the years, and know him now, are of the unanimous thought that he has never before preached under such unction and anointing of the Holy Ghost, as he is preaching these days. His messages served to confirm the promise of our Lord: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

His message on prayer revealed an inner ravaging of the soul with divine compassion. Our hearts were melted within us. There was not a dry eye in the audience. On par with the morning message, was Dr. Winrod's afternoon address, the same day.

Mr. C. B. Hedstrom, president of the International Christian Business Men's Committee, brought a stirring evangelistic message at the evening service, Thursday, on "The Place of the Laymen in the Present Crisis." Mr. Hedstrom is one of the outstanding Christian laymen of our generation. He was followed by Dr. W. D. Herrstrom, speaking on the subject, "The Economic System of the Antichrist." Nothing more illuminating on Bible prophecy was given during the entire week.

Friday morning brought a distinguished Southern pulpiteer to the Conference platform, Dr. Sam Morris, better known to millions of radio listeners as the "Voice of Temperance." But at the Chicago meeting, he soon became known as just plain *Sam Morris*. His first talk was beautifully devotional, with just enough prophecy to adapt it to the existing atmosphere.

Due to his crusade against liquor,

some may have imagined him to be a temperance lecturer of the professional type. Not Sam Morris—full of Gospel fire, finished scholar, soul-winner and man of God!

Missionary Arthur W. Pain of Cuba spoke Friday afternoon. In fact, Mr. Pain gave several addresses during the Conference. He showed pictures from the Cuban mission field which helped make vivid, the need that exists in his part of the world.

Billy Opie, the youngest speaker on the program, brought a challenging message Friday evening, on the Youth Problem, followed by Dr. E. J. Rollings of Detroit, who used the subject as-



A snapshot taken at Chicago . . . Dr. W. D. Herrstrom, Dr. Gerald B. Winrod . . . and Dr. Winrod's daughter, Geraldine.

signed to him—an analogy between the days of Noah and our day. His text was Matthew 24:37, "As the days of Noe were, so shall also the coming of the Son of Man be."

Interest increased, attendance grew, week-end delegations arrived, spiritual power became more intense, as the climax of the Conference forged into sight. Saturday was a great day. Morning and afternoon speakers were Dr. Sam Swain and Dr. L. R. Patmont.

Then came the great Americanism Rally Saturday night, with the whole evening given over to Dr. Winrod. Rising to speak, he faced the largest crowd of the entire week. And what an ovation those people gave him! The ap-

plause would reach a mighty crescendo, then recede for a time, only to come back stronger than before.

Finally, people began to rise to their feet, here and there over the audience, the hand-clapping continuing as they did so. Soon the entire crowd was standing. Not until then, was the speaker able to make himself heard. Calling Dr. Morris to his side, he asked the dynamic Texan to lead the vast throng in prayer. From then on, there was perfect order, but the address was punctuated throughout with applause.

Dr. Winrod reached into European history, traced the origin of the anti-Christ forces responsible for jarring the foundations of law and order; he grouped Communism with Fascism and Nazism in the usual way, defended the American system of free enterprise, and concluded by showing that the only hope of our Nation is "a rebuilding of the national character by means of a spiritual awakening, through a revival of supernatural religion."

As he stood there, Saturday night, one of the preachers sitting behind him on the platform, was heard to remark: "It hardly seems possible that this is the man whom enemies boasted a few months ago, was forever crushed in the dust, never to preach again. They ought to realize by this time that God is with him."

Sunday was the closing day—the Cowboy preached the morning sermon, Dr. Winrod in the afternoon, the radio broadcast at six o'clock Chicago time, and Dr. Morris at night.

What a day! What a Conference!

Other cities have already requested similar meetings. A definite announcement, when and where the next one will be held, may be expected in the near future. Careful thought and prayer is also being given to the advisability of launching a series of conferences, large and small, to spread the fires generated at Chicago, across the Nation. The hour may be at hand when such a plan will be necessary to preserve the Fundamental and Prophetic message in the face of growing opposition and apostasy.

Looking back upon the Conference as a whole, viewing its rugged outline against the dark background of worldwide turmoil, I am of the opinion that it symbolizes a trend. It gives surface evidence, of a deep movement now taking place, in the soul of our Country.

(It was agreed among the leaders that a book should be published, under the title, "Prophecy and Prayer," to contain the text of several of the addresses delivered, the radio messages given over the chain, together with Conference photographs, appropriate drawings and other descriptive material.)

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"The Jews Stirred Up The Gentiles"

"BUT the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren." Acts 14:2.

No person who is intellectually honest, can read the New Testament without being impressed with the fact, that opposition to the early Church was basically Jewish. The four Gospels and book of Acts, abound with historical evidence showing this to be the case.

The Jews hated Christianity because they regarded it as an offshoot of Judaism. They believed if the Founder could be destroyed, the new religious movement would quickly disintegrate and pass away. But they failed to take into consideration, the fact of the resurrection. Such prophecies as the following from Psalms 16:10 were ignored: "For thou wilt not leave my soul in sheol; neither wilt thou suffer thine Holy One to see corruption."

Triumph over death was followed by the ascension, and after that came Pentecost. Failing to destroy the new movement by demanding the life of the Founder, the Jews proceeded to vent their hate upon the apostles.

Stephen is credited with being the first martyr for the sake of Christ, after the Church was organized at Jerusalem. He is described as a man "full of faith and power," who "did great wonders and miracles among the people."

On trial before the Jewish Sanhedrin, he reviewed the history of Israel, defended his own position, and concluded the epic with a declaration of unwavering faith in the Lord Jesus Christ.

The Jews pounced upon him like a pack of savage wolves. He was dragged outside the city walls and pelted with stones, until life fled from his helpless, writhing body. "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

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The year 50 A. D. found Paul and his co-workers stranded on a small island in western Asia, called Troas. Twice, the apostles made preparations to return east, but were checked both times by the Holy Ghost. Finally, a man appeared to Paul in a vision, and with outstretched arms, pleaded: "Come over into Macedonia and help us."

This was the pivot on which the Christian message of the first century turned. Had the apostles gone back East, the Orient would have come to enjoy the advantages of Christianity. The West would be in superstition, paganism and idolatry. The miracle of Troas changed the whole course of human history.

Christianity had its birth among Semitic peoples. Its natural gravitation was East. The Macedonian Call reversed the natural trend and carried the Gospel in the opposite direction.

Being familiar with Jewish opposition in the East, the little apostolic band probably wondered what to expect, as they turned their faces toward the West. A short stop was made at Philippi, and by the time they reached Thessalonica, their questions were answered. It was the same old story—persecution from Jewish sources.

"But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people." Acts 17:5.

* * *

Alas! The Jewish attitude toward Christ has remained unchanged with the passing of the centuries. One only needs to familiarize himself with the spirit and contents of the Talmud to become cognizant of this fact.

The tragic experience of our Christian brethren in Russia, following the rise of international Jewry to power in that unfortunate Country twenty-two

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years ago, shows that the historical hatred of this group has in no way abated.

To the followers of the Lord Jesus Christ, the attitude of organized Jewry and the influence of Judaism upon Christian thought, are matters of grave concern now, as was the case with believers of the first century.

Judaistic opposition today, has two prongs — one touching Modernism, the other Fundamentalism. Comparatively few understand how this sinister program operates.

It has never occurred to some people, that leftwing Liberal Christianity is nothing more nor less, than a restatement of Judaism. For this reason, it is not extraordinary to find Modernist preachers and Jewish rabbis occupying the same platforms, fraternizing at public gatherings. Natural agreement exists between them. Their views are identical with regard to every fundamental of the Christian Faith.

— Turn to Page 8.

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... From Page 7 ...

There is no difference between Modernism and Judaism, as far as the Person of Jesus Christ is concerned.

Both reject His Virgin Birth. Both reject His deity. Both reject His Blood Atonement. Both reject His Resurrection. Both reject His ascension. Both reject His miracles. Both reject the Hope of His Second Coming.

America's principal base of Modernism is 105 East Twenty-second Street, New York City — the headquarters of the Federal Council of Churches of Christ.

America's principal base of Judaism is 130 North Wells Street, Chicago, Illinois — the Anti-Defamation League of the B'nai B'rith.

It should not be thought strange that these two agencies of propaganda, should be found working together. The arms of the B'nai B'rith reach, like octopus tentacles, into every part of the United States, and for that matter, the entire world.

The Anti-Defamation League has been described as "an intelligence bureau, a secret spy system . . . its methods and technique are not unlike those of the G.P.U. in Russia and the Gestapo in Germany."

On August 31, 1940 the following editorial appeared in the *Daily News* of Amarillo, Texas:

"Dependable sources report that Zionist international headquarters are in process of moving from London to Washington. They should be fully established in the latter city by the middle of September.

"The Anti-Defamation League, with its setup perfected in practically every city of the United States, will work in closest harmony with the transplanted group. It is understood that the League's cash fund of more than 30 million dollars at the first of January last, is substantially larger at the present time. There has probably never been a finer piece of private organizational work done in the history of this country.

"With more than 14 thousand individual case records, perfectly cross-indexed and coordinated, the able men and women who direct the League are in possession of tremendous power. There is wide expectation that this power will be felt in connection with every phase of the forthcoming election."

An official of the Anti-Defamation

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What WE Propose To Do About It !

THE B'NAI B'RITH, the only international Jewish fraternity in the world, founded October 13, 1843, organized the Anti-Defamation League in 1913. The work of this League is directed by a Governing Board represented in all large cities of the United States. For twenty years and at present, the Chairman of the Anti-Defamation League has been its founder, Mr. Sigmund Livingston, of Chicago, Illinois. A few of its accomplishments are:

1. Elimination of the defamation of the Jew in motion pictures.
2. Removal of objectionable character of the Jew on the stage.
3. Discontinuance of libel of the Jews in magazine articles and trade publications.
4. Securing cooperation of the Associated Press in eliminating the word "Jew" in connection with one accused of crime.
5. Reduction to a minimum of discrimination against Jews by resorts, hotels, private schools, etc.
6. Securing of the discontinuance of "The Merchant of Venice" in school systems of two hundred fifty cities.
7. Close cooperation with and sponsorship of the Committee on Good Will between Jews and Christians of the Federal Council of Churches of Christ in America.

League is quoted as saying: "B'nai B'rith represents Jewry throughout the world. There are more than 450 lodges in the United States and Canada. B'nai B'rith serves Jewry."

Accompanying this article, the reader will see a photographic reproduction of a piece of secret Anti-Defamation League literature, meant only for members of the organization. Seven points in their *modus operandi* are listed.

Let careful note be taken of item Number 7 . . . "CLOSE COOPERATION WITH AND SPONSORSHIP OF THE COMMITTEE ON GOOD WILL BETWEEN JEWS AND CHRISTIANS OF THE FEDERAL COUNCIL OF CHURCHES IN AMERICA."

There is no record of the Federal Council having denied the report currently circulated, that wealthy Jews are large contributors to Council coffers.

* * *

But more alarming is the fact of Judaistic penetration into Evangelical

(and even organized Fundamentalist) Christian circles.

Bible-believing Christians, who understand how hidden agencies work, in seeking to weaken and denature the Gospel message, will be vitally concerned with the following quotation from another Anti-Defamation League release:

"With League cooperation, 13,000 ministers of an important fundamentalist denomination receive a letter issued by the executive committee of that denomination. . . . The letter stresses the dangers to Christianity and Democracy implicit in anti-Semitic agitation. Result: The offer of cooperation by many ministers of this denomination, and a request for additional factual information about Jews and Judaism."

If information reaching The Defender is correct, a book of breath-taking contents, will soon be published, showing with what audacity the B'nai B'rith operates in seeking to dominate various phases of American life — including religion, finance, stage, press and radio.

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GEORGE GIBBENS, Godfrey, Illinois

This forthcoming literary thunderbolt, will bear the title, "Octopus."

The writer will show, for instance, that B'nai B'rith propaganda — out-and-out Judaistic material — is being deliberately planted, like seeds of destruction, in Fundamentalist ranks. The writings of Rev. Keith L. Brooks, and the so-called "releases" of his "American Prophetic League," will be cited as an example.

Advance copies of certain sections of the "Octopus" book place Brooks' quotations, and excerpts from secret B'nai

B'rith literature, in parallel. When the writings are arranged side by side, the exposure shows that Mr. Brooks circulates Jewish propaganda in Christian circles, often word-for-word, without even taking the trouble to revise sentences written by the Jews.

Of course, it was not expected that believers, engaged in research work, would ever come upon this strange parallelism. Just how secret B'nai B'rith publications became accessible to the Christian leaders responsible for bringing out "Octopus," has not been

explained.

The purpose of the following exposure is simply to show with what subtlety, the doctrines of the Jews are infiltrating Fundamental Christian thought. **THE MAJORITY OF THE STATEMENTS REPRODUCED BELOW ARE SHOWN TO BE UTTERLY FALSE — DISPROVED STEP BY STEP, IN OTHER PARTS OF THE FORTHCOMING BOOK.** But for the present, it is the purpose of The Defender, to show with what efficiency and exactness, Mr. Brooks serves the cause of international Jewry.

Brooks' Release Says:

"The Communist Manifesto of 1848 was devised by Karl Marx, a Jew

"who had been baptised into the Christian faith, and who to his end denounced the Jewish race. His co-signer was Frederick Engels, a German."

"Nicolai Lenin, Russia's Red leader, WAS NOT a Jew

"and denounced the Jews for opposing him."

"Russia is controlled by 13 leaders, only one a Jew.

"Of the 19 commissars, 4 are Jews."

"Communism in the U.S. is led by Browder, Hathaway, Ford, Minor, Haywood, Bedacht and Mother Bloor, none of them Jews."

"In New York City, the world's largest Jewish city, only about a thousand Jews belong to the Communist Party. In a thickly settled Jewish district Earl Browder himself running for Congress could not muster enough votes to make a showing."

"Jews do NOT control U. S. banking."

"Of 420 directors of the 19 member concerns of the New York Clearing House—30 Jews.

"In the largest banks of New York there are no Jews at

B'nai B'rith Says:

"Karl Marx as the author of the Communist Manifesto (1848) must be regarded as the founder of Communism. Karl Marx was born a Jew."

(B'nai B'rith article XXII, p.9)

"He was baptised into the Christian faith at the age of six . . . he was an outspoken antagonist of Judaism. His co-laborer in his philosophic work was Frederick Engels, a German."

(B'nai B'rith article V, p.10)

"Lenin was not a Jew."

(B'nai B'rith article XXII, p. 18)

"On March 15, 1918, Lenin's government issued a manifesto attacking the Jewish workers for their anti-Bolshevik attitude."

(B'nai B'rith article V, p.12)

"The supreme directing body in Russia is the Politbureau. It consists of 9 members and 4 candidates." (13 are listed showing one a Jew.)

(same article, next page, 13)

"Of the 19 commissars 14 are Great Russians and Ukrainians. One is an Armenian and 4 are Jews."

(same article, same page, 13)

"The leaders of Communism in America are Earl Browder, William Z. Foster, Clarence Hathaway, James Ford, Robert Minor, William Patterson, Harry Haywood, Ella Reeve Bloor and Max Bedacht. Not a single one of them is a Jew."

(B'nai B'rith article V, p.9)

(Same statement in B'nai B'rith article XXII, p.1)

"In New York with a Jewish population of over 2 million there are approximately one thousand Communists . . . In New York trenchant Jewish opposition to Communism was manifested at municipal elections last November."

(Same article, same page, next paragraph)

"They do not run banking."

(Page 6 of B'nai B'rith pamphlet, distributed free, "Anti-Semitism in the U. S.?", by Russell W. Davenport, managing editor of "Fortune" magazine)

"Of the 420 listed directors of the 19 members of the New York Clearing House in 1933 only 30 are Jews."

(Same source, same page, 6)

"There are practically no Jewish employees of any kind in

— Turn to Page 10.

... From Page 9 ...

BROOKS CONTINUED:

all, in spite of the fact that many of their customers are Jews."

"Investment houses of Kuhn Loeb & Co., Speyer & Co., Seligman & Co., Thallman & Co., and Lehman Bros.—the largest Jewish concerns—do not compare in power with Gentile firms like J. P. Morgan & Co., National City Co., Dillon-Read, Chase-Harris-Forbes Co., Guaranty Co., Bankamerica. The Morgan Co. does nearly 20% of all the foreign loan business. Kuhn, Loeb & Co., the highest Jewish concern, only 2.88%, and this company is part Gentile in control."

"Of the 1375 member concerns of the New York Stock Exchange, 252 are Jews. This is 18%."

"In Movies Jews control 3 of 8 principal companies. Of 85 names engaged in production, 53 are Jews."

"The number of Jews in Federal positions is lower than their percentage in the population. There are few Jews in high administrative and policy-making posts."

"Jews have a subordinate place in the field of heavy industry."

"(Scrap iron business 90% Jews.)"

"No influence in auto industry, coal mining, rubber, oil, chemicals, shipping, transportation, railroad, ship building, airplane building."

"Found only in light industries, largely the distributing and:

"Underwear and dress-cutting and men's clothing, high percentage Jews."

"Department Stores of N. Y. City largely Jewish, but in Chicago the largest concerns are non-Jewish."

"Chain stores only 5% Jewish."

B'NAI B'RITH CONTINUED:

the largest commercial banks — and this in spite of the fact that many of their customers are Jewish houses.

(Same source, same page, 6)

"Of which Kuhn Loeb & Co., Speyer & Co., J. & W. Seligman & Co., Ladenburg, Thalmann & Co. and Lehman Bros. are the best known though they do not compare in power with the great houses owned by non-Jews. . . . If these houses are ranked upon the amounts of foreign loans outstanding on March 1, 1935, J. P. Morgan with 19.87 percent, National City Bank with 11.71, Dillon-Read with 11.44, Chase, Harris, Forbes with 8.45, Guaranty Co. with 6.68 percent, Bankamerica-Blair with 6.18 percent . . . all rank above the highest Jewish house, which is Kuhn Loeb & Co. with 2.88 percent . . . Furthermore, these so-called Jewish houses are by no means exclusively Jewish."

(Same source, same page, 6)

"On the New York stock exchange, 252 of the 1375 members, or 18 percent, are Jews."

(Same source, next page, 7)

"Three of the 8 principal companies are owned and controlled by Jews. Of 85 names engaged in production—53 are Jews."

(B'nai B'rith pamphlet, distributed free, "Jews in America. By the Editors of Fortune", p.9)

"The percentage of Jews in federal service is sharply lower than the percentage of Jews in the total population. In high administrative and policy-making posts the Jewish fraction is much smaller than would be justified on a pure population basis."

(Same source, p.6)

"Jews . . . have an even more inconspicuous place in heavy industry."

(Same source, p.6)

"Scrap iron and steel is owned 90 per cent by Jews."

(Same source, same page, 6)

The same source (same page) continues minimizing Jewish industrial influence in the same order as Brooks: "automobiles," "coal industry," "rubber," "petroleum," "chemical industry," "shipping and transportation," "railroading," "shipbuilders," "aviation".

"To find Jewish participation in industry it is necessary to turn to the light industries. And even there it is necessary to turn from the manufacturing to the distributing end."

(Same page, following on to p.7)

"In the underwear and dress-cutting trades using rayon 80 to 90 percent are Jews . . . 85 percent of men's clothing."

(Same page, 7)

"Department stores are largely Jewish-owned in New York. . . . But in Chicago the two leading stores are Marshall Field and Carson, Pirie, Scott & Co., one of Yankee origin and the other Scotch."

(Same page, 7)

"The department-store chains like May, Allied, Inter-

"Mail order business is non-Jewish. (Sears & Roebuck now owned by Robert Wood.)

"Drug store chains 10%"

"New York Times, largest newspaper, Jewish owned, but considered one of the most reliable papers." (Proceeds to claim Jewish newspaper control almost non-existent.)

"This should be sufficient to show that Jews DO NOT dominate the American scene."

"U.S. has 4,500,000 Jews. Were they more evenly distributed about the country, their presence would scarcely be noticed."

state, and Gimbel are Jewish but the Five and Ten, etc., chains like Woolworth and Kress are 95 per cent not." (5% Jewish)

(Next page, 8)

"Montgomery Ward in the mail-order field is non-Jewish while Sears, Roebuck has a Jewish history (Julius Rosenwald) but active management of Sears, Roebuck now is in the hands of General Robert Wood.

(Same page, same paragraph)

"Drug store chains are about 90 per cent non-Jewish." (10% Jewish)

(Same page, same paragraph)

"Save for the prestige of the New York Times, which must rank on any basis of real distinction as the leading American newspaper, the interest of Jews is small."

(Same source, page 11)

"Jews do not dominate the American scene."

(Same page, 11)

"Were the four and a half millions of American Jews scattered more or less evenly over the whole industrial acreage . . . their presence as Jews would hardly be noticed."

(Same page, 11)

The Rapture

Dr. W. D. Herrstrom, Minneapolis, Minn.

"NOTHING is surer than death."

Those who employ this hackneyed phrase fail to take into consideration the great truth of the rapture of the saints.

Inspired writers, in both the Old and New Testaments, forecast a generation of Christians who would not have to die. Like Enoch, these people will be caught away, thereby cheating the death angel out of a large number of victims. In Genesis 5:24, we read of the departure of this good man who was snatched away before the deluge: "And Enoch walked with God: and he was not; for God took him."

Reference to this miracle was also made in the New Testament: "By faith Enoch was translated that he should not see death." (Hebrews 11:5) Enoch typifies the departure of the saints—an event scheduled to occur at a time when nations are passing through a state of terror unequalled in the annals of human history.

The transfer of the saints from earth

to Heaven without dying, is called by many Bible students, "The Rapture."

A MYSTERY

This event is vividly described in the writings of the Apostle Paul:

"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory." (I Corinthians 15:51-54)

As collateral reading at this point let us pause to see what the Jamieson, Fausset, Brown Commentary, has to offer:

"Behold—a word of exclamation calling attention to 'the mystery' heretofore hidden in God's purposes, but now revealed. You—for sake of emphasis in the Greek; to you, who think you have so much knowledge, 'a mystery' is now being revealed, which your human reason could never have discovered.

"Many of the old manuscripts read: 'We shall all sleep, but we shall not all be changed;' but this is plainly a corrupt reading, inconsistent with I Thessalonians 4:15, 17 and with the apostle's

argument here, which is that, a CHANGE is necessary. Our English version is supported by some of the oldest manuscripts and fathers. The literal Greek is 'we all shall not sleep, but we shall all be changed.' The putting off of the corruptible body for incorruptible substance, by an instantaneous change will, in the case of the living, stand as equivalent to death. Of this Enoch and Elijah are types and forerunners.

"The last trump—as the Lord ascended 'with the shout of a trumpet' (promised Psalms 47:5), so He will descend (Revelation 11:15). He called forth Lazarus from the grave 'with a loud voice.'

"This mortal must put on immortality—here only, besides I Timothy 6:16 the word 'immortality' is used. Nowhere is the immortality of the soul, distinct from the body, taught; a notion which many erroneously have derived from heathen philosophers. Scripture does not contemplate the anomalous state brought about by death, as the consummation to be earnestly looked for, but rather the resurrection.

"Verse 54—death has as yet a sting even to the believer, in that the body is to be under its power till the resurrection. But then the sting and power of death shall cease forever. Death is swallowed up in victory."

Thus, the raptured saints will share in the glorious experience of triumph over death. When the prophetic clock strikes, for the deliverance of God's people out of a world under the curse of sin, the power of death over their

— Turn to Page 12.

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... From Page 11 ...

bodies will be broken. Like a beautiful shining garment, this blood-washed group, will "put on immortality."

REWARD FOR WORKS

The word "sleep" is applied to the body and refers to physical death. When death takes its toll it is the body that lapses into a state of unconsciousness or sleep. The soul never sleeps.

The book of Revelation describes the "souls" of the believers as thoroughly conscious, very much alive, and crying with a loud voice.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Revelation 6:9, 10)

Not only is consciousness suggested here, but these martyrs are evidently aware of events transpiring on the earth.

We are often asked the question . . . "When are the tribulation saints raptured?" Our answer is, "We do not know."

The only suggestion on this subject

that we have been able to find in the Scriptures appears in Revelation 6:11, "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled."

When a Christian dies his soul goes immediately into the Lord's presence. This stage, called by expositors, "the intermediate state," is one of "rest" rather than activity.

"Blessed are the dead which die in the Lord . . . that they may rest from their labours; and their works do follow them." (Revelation 14:13)

There is a reward for the works of the believer. These rewards are evidently given before Christ sets up His Millennial Kingdom. The award for works follows the period of rest. "Their works do follow them."

When the believer receives his reward, the state of rest ends, and the period of activity begins. It will start with the setting up of the Lord's kingdom and allied events.

In the light of this, read again Revelation 6:11. If the tribulation saints are to rest until their fellowservants are slain, this period of rest must extend to the end of the Great Tribulation.

The word "until" suggests the end of rest at that point, and the beginning

of special activity. If this be true, it is possible that the tribulation saints are raptured at this point. We suggest this for prayerful thought and as a basis of further research on this difficult subject.

THE LORD'S RETURN

The manner of the Rapture is portrayed in I Thessalonians 4:16, 17 . . .

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Many expositors believe that the Rapture is likewise referred to again in Revelation 4:1, 2 . . .

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne."

It is significant that the above passage mentions events which appear to be exactly the same as those in I Thessalonians 4:16, 17.

In Thessalonians Christ is referred to as "the Lord Himself." In Revelation, He is the "Door." In the Gospels He is quoted as saying, "I am the door."

In Thessalonians the Lord descends "from heaven." In Revelation He, the Door, is seen "in heaven."

In Thessalonians there is "the voice of the archangel." In Revelation "the first voice" talks with John.

In Thessalonians there is "the trump of God." In Revelation John hears the sound of "a trumpet."

In Thessalonians when the voice and the trumpet is heard, the saints are "caught up." In Revelation, at the sound of the voice and the trumpet, John is told to "come up."

In Thessalonians the Rapture is instantaneous. In Revelation John finds himself immediately in the presence of the Lord.

The resurrection body will be received at the time of the Rapture. Paul described it as "incorruptible" and possessing "immortality." (I Corinthians 15:51-58)

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This body will transcend the limitations of time and space. It will be a body like our Lord displayed after His resurrection. "We know that, when he shall appear, we shall be like Him." (I John 3:2)

It is enough to know that we shall be like the Lord. Every raptured saint will be garbed like the resurrected, glorified Christ. We believe that this was suggested in Genesis 1:26 when God said: "Let us make man in our image, after our likeness."

On creation's morn, the Lord was looking beyond the first Adam, down the centuries to the Last Adam—Christ. Knowing the image of the First Man would be marred, He had a plan for remaking human beings in the image of the Last Man. Redemption includes not only man's soul, but also his body, and eventually his habitation.

In the final Paradise there will be redeemed and therefore perfect souls, perfect bodies, and a perfect habitation. This is redemption in its fullness and completeness.

TIME OF RAPTURE

Many people have tried to set a date for the Lord's return and the Rapture of the saints. We do not believe that there is Scriptural authority for such liberties.

God does not deal with the Church on the basis of an earthly calendar. We are a heavenly people, with a heavenly inheritance, and positionally already in eternity—a place of timelessness, seated together with Christ in heavenly places.

Most students of prophecy who believe in the Futuristic interpretation, contend that the Lord may return at any time.

When that event takes place, the saints will be caught up to meet Him in the air. After that, there will be a seven year period in which the Antichrist will have full sway on the earth.

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This seven year period is known to students of Bible prophecy as Daniel's Seventieth Week . . . because the Sixty-nine Weeks, already fulfilled, constituted a period of Sixty-nine Sevens, or 483 years.

The last half of this seven year period is known as the Great Tribulation. The first half will be a time of international regimentation characterized by a false peace based upon the force of the mightiest military power the world has ever known.

Some believe that Antichrist will first set up his kingdom and reign for three and one half years. Then the Lord will return to take out His own. If that interpretation is correct, then we should cease to look for the Lord to come back, and begin looking for the Antichrist.

However, we do not recall a solitary Scripture passage which tells us to look for Antichrist, while there are many that warn us that Christ may come at any moment.

Therefore, we are inclined toward the view that Christ may come at any moment—and must come to take out His own before Satan's Masterpiece can be revealed.

Who will participate in the Rapture? The answer to this question is stated with absolute precision in I Corinthians 15:23, "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

Four words indicate the class of people who will be taken at the Rapture, "They that are Christ's."

No language could be plainer. There are no exceptions, no additions, no subtractions—simply "They that are Christ's."

At the end of the Seventieth Week of Daniel, the Lord will return in glory, the armies of Heaven following Him. He came the first time as a Good Shepherd. He will come the second time as King of kings.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war . . . And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron . . . And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Revelation 19:11-16).

This event—the Lord's coming in glory—is referred to by expositors as "The Revelation."

At the Rapture, Christ comes "in the air." At the Revelation, He comes to the earth, and "his feet shall stand . . . upon the mount of Olives." (Zechariah 14:4).

We believe that the saints who are alive when the Lord returns will escape the terroristic reign of the Antichrist.

Beg Your Pardon

Many have been the appreciative letters, received at the Defender office, for Dr. T. J. McCrossan's article entitled "Who Will Go in the Rapture?"

Chagrined was the proof reader when a bad typographical error was discovered.

Said Dr. McCrossan, in Section 2, of his treatise: "As Christ died to redeem men NOT angels, we know these twenty-four Elders must represent the whole redeemed Church."

Said the October Defender: "As Christ died to redeem men AND angels, we know these twenty-four Elders must represent the whole redeemed Church."

Thus it will be noted, the linotype operator, through an error, inserted the word "And" instead of "Not." It would be unfair to Dr. McCrossan and the Defender Family, to allow this mistake to stand uncorrected.

Beg your pardon!

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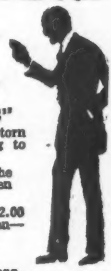
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Old Glory Braves

"GIVE US a boy, a Bible and a flag, and we will give you an Old Glory Brave."

This is the slogan of one of the finest Boy's Clubs in the United States. *Old Glory Braves* is a youth movement, with headquarters in southern California, the purpose of which is to make real Christian Americans out of boys and young men. Its founder and Chieftain is Mr. Fred Meyer of Los Angeles, a man who has devoted twenty years to the service of youth in the Pacific Coast region.

What noble idealism it is to pattern such an organization after the eloquent dignity and beauty, bravery and woodcraft of the American Indian, and to perpetuate the romance of the *first Americans*. This kind of fraternity appeals with an unique naturalness to the imagination and deepest impulses of the average red-blooded American boy . . .

The Red Man's allegiance to the civilization brought to the new world by the white man, is a matter of record. For instance, on Washington's birthday, in the year 1913, thirty-two Indian Chiefs, representing eleven tribes, assembled with the President of the United States to break ground for the Indian Memorial to be erected in the harbor of New York, authorized by an act of Congress.

On that occasion, the Indian Chief hoisted the American flag, for the first time in their history. This deed produced a thrill of patriotism throughout the land. So deeply were these first Americans impressed with a sense of loyalty to the Stars and Stripes, that, under the authority of the President, a special expedition was sent forth to every Indian Tribe.

The purpose of the expedition was twofold: . . . the linking of every tribe in the Country with the National Indian Memorial, and the inspiring of an ideal of patriotism in the mind of Red

Men collectively—a spirit of patriotism that would lead to an eternal feeling of friendship and allegiance, sealed as a covenant in the new Indian Memorial . . .

Mr. Meyer founded the Old Glory Braves movement back in the year 1919, soon after returning from overseas where he served in the famous Ninety-first Division. During these years, he has personally worked with, and counseled, more than twenty-one thousand boys.

The Chieftain is now in his twenty-third year of Christian Juvenile Americanization work. He reports that since January 1, 1940, two hundred young men and older boys have accepted Jesus Christ as Saviour, through the channels of Christian service which are so precious to his heart.

The fundamental purpose of the organization is "to teach young men and boys above the age of fourteen that they are made in the image of God and that He is their father. To teach the principle of patriotism, love for home and parents, respect and obedience to civil authority, beginning with home and school, and ending with State and Nation. To teach through precept and example, that nobility which will lead to the highest development of character. And to instill love and respect for the flag of the United States, and a desire to serve the best interests of our Country."

The *Old Glory Braves* pledge of allegiance reads: "We must serve our flag, Old Glory, though that service carries us through a thousand hells. Let us always look to our flag and ask the Great Spirit, Chief of all Chiefs (the Heavenly Father), to bless it, and to bless us, so that we may serve our Country loyally, with love and devotion."

Mr. Meyer says that any church, school, library or other adult organization can sponsor a *wigwam* (local unit of Old Glory Braves), by securing twelve boys past fourteen years of age, and an adult Counselor who will meet with the boys weekly or semi-monthly. Any boy who can subscribe to the pledge of allegiance and the fundamentals of the Christian Faith, may apply for membership.

The Braves publish a magazine called *Bravery*. Those who are interested in learning more about this Christian Boys Club, may write for a sample copy . . . *Bravery*, 725 South Spring Street, Los Angeles, California.

In addition to his patriotic labors, Mr. Meyer has found time to write a remarkable book, entitled "God, Carpenter, and Man." The message has such depth of meaning, that more than a casual reading is required. It is different than the average run of religious books that come from the printing press in this hour of superficial thinking.

Briefly, it is a story of the six days of creation, each day constituting a chapter, and an application drawn from the creative acts listed in Genesis. One writer says: "It tells how God wrapped

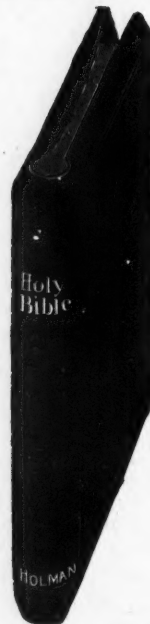
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- VII. Preparation for a Revival.
- VIII. The Preaching That Counts.
- IX. Wisdom Acquired in Winning Souls.
- X. The Well Instructed Church.
- XI. The Art of Making Contact.
- XII. Confidence and Courage in Conflict.
- XIII. Methods in Altar Calls.
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the whole universe in a body and called it man."

A descriptive statement in the *King's Business Magazine* explains its content: "The author draws amazing analogies in the book, making comparison with natural and spiritual phenomena. Biblical truths are presented in a very progressive manner."

The *Los Angeles Times* says: "The book as a whole is evangelical in tone, and will help to stem the tides of unbelief, atheism, and treason."

Chieftain Meyer says in his Preface: "Seeking God is life's greatest experiment and adventure, and finding Him is life's greatest exultation. When He enters a human life, love, sacrifice, un-

selfishness, humility, service, and divine power enter and take full sway, the brightness of His presence eliminates all worldly ambition and strife.

"Man cannot serve two Masters. He cannot build a spiritual being and a worldly being at the same time. If he wants the celestial attributes of his nature developed, he must employ the only Builder who can perform this task, the Galilean Carpenter. Our terrestrial attributes take care of themselves if our finished work is complete in Jesus of Nazareth."

The price of the book is one dollar and The Defender Magazine is filling orders.

—Staff Writer.

Einstein's Assault On God

Dr. Louis Richard Patmont, Berkeley, California

MUCH publicity has been given to a paper read by Dr. Albert Einstein before a conference of five-hundred leaders in science, philosophy, and religion—Jew, Protestant, and Catholic.

According to the *New York Times*, September 11, 1940, this meeting was held in the Jewish Theological Seminary of New York. The purpose was to "unify the thought of democracy."

Professor Einstein emphatically stated his own atheism by insisting that "the concept of a personal God . . . is the main source of the present-day conflicts between the spheres of religion and of science," and that the highest understanding of existence and religiosity is achieved by "a far-reaching emancipation from the shackles of personal hope and desires," which according to this materialistic thinker, will enable man to attain "that humble attitude of mind toward the grandeur of reason incarnate in existence, which, in its profoundest depths is inaccessible to man."

"This attitude," Dr. Einstein asserted, "appears to be religion in the highest sense of the word" . . . and that

"now science not only purifies the religious impulse of the dross of its anthropomorphism, but also contributes to a religious spiritualization of our understanding of life.

"The further the spiritual evolution of mankind advances, the more certain it seems . . . the path to genuine religiosity does not lie through the fear of life and the fear of death and blind faith, but through striving after rational knowledge."

Many years ago when Dr. Einstein first began his series of *freie Vorlesungen* in the University of Berlin, this writer was one of the three-hundred or more listeners who heard him expound the theories of higher mathematics, relativity, the curvature of space, the expansion of the universe, the fourth dimension, etc.

The terminology was so complicated that not a single listener could fully understand their meaning, much less follow the formulae which were supposed to prove their scientific accuracy. Even now it is claimed that only four of the world's greatest mathematicians are able to follow Einstein into the depths of his concept of the physical universe. It is this element of the mystical with which he has enshrouded his own theories in higher mathematics, which explains the reverent attitude of those who are unable to follow him into the realms of almost superhuman calculations.

Most of Einstein's followers bow in awe at his shrine and content themselves with his more simple scientific dissertations. His theories, because of their complications and jargon of meanings, demand credulity and faith in the man, rather than intelligent comprehension of scientific factors. Many of those who have tried to follow him, have had to content themselves with the more narrow views of provable and "knowable" formulae of high calculations, rather than risk losing their balance. However, research has discovered little originality in Einstein's theories, his principal achievements being complicated terminologies in this field of thought and of scientific labor.

This is equally true of Einstein's "new" philosophy of religion. The fact is, that he is merely restating the old rationalism of Schleiermacher, Kant, Schlaegel, and Nietzsche. Some of his statements seem almost verbatim quotations from these German rationalists, and their atheistic English and French comrades, Darwin, Huxley, Spencer, Renan, and Voltaire. They too, demanded as does Einstein, that "in their struggle for the ethical good, teachers of religion must have the stature to give up the doctrine of a personal God—that is, give up that source of fear and hope," . . . in order that "they will have to avail themselves of those forces which are capable of cultivating the Good, the True, and Beautiful in Humanity itself." Even our own American scoffer, Robert Ingersoll, would agree to such pious humanistic religion.

Dr. Einstein maintains that, "During the youthful period of mankind's spiritual evolution, human fantasy created gods in man's own image, who by operations of their will were supposed to determine, or at any rate to influence, the phenomenal world. Man sought

— Turn to Page 16.

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... From Page 15 ...

to alter the disposition of these gods in his own favor by means of magic and prayer."

He again asserts that, "The idea of God in the religions taught at present is a sublimation of that old conception of the gods. Its anthropomorphic character is shown, for instance, by the fact that men appeal to the Divine Being in prayers and plead for the fulfillment of their wishes."

If Einstein was as good a student of history as he professes to be a scientist, he would know that the idea of the God of "Israel and of all the earth" is not "an old conception of the gods," but that all forms of idolatry now known, are developments of man's perversion of Divine revelation. The oldest archaeological discoveries have vindicated the Bible as an inspired Book. Hyslop, and Pember, and scores of unbiased scholars less spiritual, have produced ample historic proof that the human race has degenerated religiously rather than elevated itself into a higher concept of religious worship. The great German astronomer, Bettex, as well as our own American Dr. Millikan, have frequently shown that the Bible and true science are in perfect accord.

And, we even find Dr. Einstein making the fatal admission: "To be sure, the doctrine of a personal God interfering with natural events could never be refuted in the real sense by science." His claim that "such behavior on the part of the representatives of religion would not only be unworthy but also fatal," is utter presumption when one considers that a majority of men and women rated as great scientists, who have commanded the respect of their fellows, hold to the belief in an Intelligent Being in control of the universe, manifesting through its laws in every field of science.

Many of them come to the conclusion that Biblical revelation alone satisfies the human intellect. Not a few great scientists are believers, and emphatically deny the contention of Dr. Einstein that, "the more a man is im-

bued with the ordered regularity of all events, the firmer becomes his conviction that there is no room left by the side of this ordered regularity for causes of a different nature. For him, neither the rule of human nor the rule of Divine Will, exists as an independent cause of natural events."

Instead of purifying "the religious impulse," and the "spiritualization of our understanding of life," Einstein is merely repeating the gibberage of those "ultra modern" infidels who have wrought such havoc in Modernistic churches and liberal synagogues, and who have robbed youth of that which is highest and noblest in man's aspiration, namely: *knowledge of the true God.*

Over against Dr. Einstein's new assault on the Rock of Ages, Dr. Harlow Shapley, world famous Harvard astronomer, has declared without hesitation that, the Biblical story of the creation of the universe is scientific. "The heavens and stars were created all at once in one mighty action, instead of condensing 'piece-meal' from a nebula," says this distinguished scientist. It is all the more significant that this verdict of one of the world's greatest astronomers was given official sanction by the American Association for the Advancement of Science, meeting in Atlantic City in December, 1932, where the statement was made.

Abbe le Maitre, equally famous Belgian astronomer, has furnished good scientific reason for his belief that the original universe was one time "just one big atom, which exploded into the present expanded universe." This is not at all out of harmony with the simple Biblical statement that, "In the beginning God created the heavens and the earth."

The seeming moral contradiction which Einstein believes is produced by and belief in "the existence of an omnipotent, just and omnibeneficent, personal God," when he claims that "if this Being is omnipotent, then every occurrence, including every human action, every human thought and every human feeling and aspiration is also his work," and that it therefore should be impossible to hold "men responsible for their deeds and thoughts before such an Almighty Being," is faulty and illogical reasoning. The Holy Scriptures distinctly teach that man's creation "in the image of God," involves absolute independence of choice, and therefore full moral responsibility. "Punishment" and "reward" are perfectly in accord with the "goodness" and "righteous-

ness" ascribed to Almighty God.

Not all the liberals assembled in the New York conference shared the view of Dr. Einstein, for Professor Mortimer J. Adler of the University of Chicago, confessed: "It is probably not from Hitler, but from the professors, that we shall ultimately be saved. There are not enough scientists who understand the truths of philosophy and religion, nor enough philosophers and men of faith who are at home in the domain of science. Much work by representatives of all three disciplines is required to prepare the way for the modern analogue of Maimonides or Aquinas, perhaps even centuries of patient discussion and incisive disputation." What a sorry fiasco science presents!

It is to be regretted that a Jew of such fame as a mathematician did not apply his ability to the mathematics in which the Holy Scriptures abound. It would be easy for him by such scientific methods to ascertain all facts, which drive the honest student to the inescapable conclusion that nothing but a Divine Mind could have produced the Bible. While the language of the Book of books does not contain Arabic numerals such as we are familiar with now, the letters of the Hebrew and Greek alphabet standing for numerals serve the same purpose. Since Einstein is a former professor of the University of Jerusalem, he should have had no great difficulty in adjusting his figures to this simple system. He might thus have discovered what the Russian scientist Panin came upon long ago, namely, that the very text of the copies of the original manuscripts of the Holy Scriptures constitute a mathematical entity which proves their inspiration, since it is impossible to write any other intelligible document containing the same numerical arrangement and structure.

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could have originated the Holy Scriptures. To imitate the language of the Bible in its exact literary style, beauty, wisdom, prophecy and Divine revelation of the essence and nature of God, is humanly impossible without the direct influence of the *Ruach Eloim*—the Spirit of God.

Being a Jew, Dr. Einstein should also have been able to rectify his philosophic reasoning, for, the Old Testament has upon it the imprement of the God he denies. Its prophetic utterances regarding the Messiah have all proven to be accurate, as predicted. Furthermore, Daniel's four world empires have played their part as foretold by the prophet.

A "broad-minded" man like Einstein, who no doubt admits the Bible as a great piece of classic literature, should easily recognize that the present movement to shift from democracy to dictatorship, represents but the last phase of predicted human government.

All the conferences of the world's best minds cannot deny the fact that such a rule (as far as Europe is concerned) has of late had a decided military advantage over the type of democracy, which Einstein, and many of his "scientific" fellow unbelievers have first tried to destroy and now are feverishly trying to save. Only a Divine order will usher in a perfect government, a perfect state under the theocratic reign of the true Messiah, the Lord Jesus Christ.

It should likewise be easy for Dr. Einstein to admit the accuracy of the prophecies of the New Testament which predicted the present trend in world affairs as well as many developments affecting his own Jewish people. We can only hope that his scientific mind may some day turn to the Prophetic Word. It will reveal to him a perfect Divine Plan of the Ages, and revive in his heart the long lost hope of another supernatural manifestation of the God of Israel, so often promised on the pages of the Old and New Testaments.

The course which Albert Einstein, and many other apostate Jews like him are now following, will only lead them to misery, despair and doom. *The only hope for Jew and Gentile is a return to God and acceptance of the finished work of Redemption through the Lord Jesus Christ, God's only begotten Son.*

A greater man than this self-confessed infidel, the prophet Isaiah, inspired by the Eternal Spirit, summed up the universal truth which no mathematician nor philosopher outside of the

Scriptural authors, have been able to fathom. This passage is found in the fifty-first chapter of Isaiah, verse six. It reads as follows: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish

away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished."

THANKSGIVING — Feast of Tabernacles

Rev. Gerald B. Winrod D. D.

OUR modern Thanksgiving Day grew out of certain ancient religious festivals.

From times immemorial, individuals and nations possessing knowledge of God, have found solace in giving thanks for the products of the soil. Special days, or seasons of the year, have been designated as times of religious observance.

The book of Judges, tells how ancient Canaanites participated in harvest festivals. With the passing of the centuries, this practice expanded into special holidays among various nations. And so, we have, what is perhaps the dawn of Thanksgiving announced in Judges 9:27. . . .

"And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink."

In Bible times, the harvest celebration was an occasion for worship. Among the Hebrews, it was called the *Feast of Tabernacles*. Everyone lived in booths or tents during the festival, thus reminding themselves of the years when the nation had no settled home. The celebration continued seven days, the date always falling in the month *Tisri*, immediately following the Day of Atonement.

In the sixteenth chapter of Deuteronomy, Moses sets forth the ordinances regarding this holiday: "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Sev-

en days shalt thou keep a solemn feast unto the Lord thy God."

Leviticus 23:39 says: "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath."

And from the book of Nehemiah: "Go forth unto the mount, and fetch olive branches, and pine branches, and

— Turn to Page 20.



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deeds may be made manifest,
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John 3:21.

(DOROTHY THOMPSON)

ON THE EVE of the national election, Dorothy Thompson, newspaper columnist, made a final appeal by radio for the New Deal. She came on the air following President Roosevelt, shortly before midnight, Monday, November 4th.

In carefully chosen phrases she waxed eloquent, sarcastic and vituperative. Taken as a whole, the address sounded like the last word of international Jewry, spoken through a Gentile front, to the American electorate — before the trek to the polls. Among those singled out for condemnation was the Editor of *The Defender*.

Let Christians and patriots remember that columnists are propagandists. Writers like Thompson, Winchell, Lippman and the Merry-go-round pundits, do not disseminate news. They interpret news! And the interpretation depends upon the interests they are serving.

It was about five years ago that Miss Thompson (she is the wife of Sinclair Lewis) started writing daily syndicated articles for various newspapers. Her entrance into this field of journalism was accompanied by a blare of trumpets. The build-up was such as to convince thoughtful Americans, that her typewriter had cast anchor in the hidden Jewish control.

This suspicion was later confirmed when the *Jewish Sentinel* of August 29, 1940 came out with the following statement:

"Dorothy Thompson became a newspaper woman THANKS TO AMERICAN ZIONISTS. On the way to Europe many years ago she ran into Felix Frankfurter and other Zionist leaders who filled her full of information on Zionist ideals, history and politics. When she got to London she sold the International News Service on letting her cover the Zionist Congress. Once she borrowed \$500 from the late Sigmund Freud to finance a quick trip to Warsaw to cover Pilsudski's coup d'etat."

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A FACTUAL ANALYSIS

Sigmund Freud is best known as the Jewish creator of the vile system of psychoanalysis and sex perversion, which has been saddled upon Gentile colleges and universities throughout the world. He was reported to have barely escaped Nazi wrath by fleeing from Vienna, when the Germans took Austria.

The *American Hebrew* of April 7, 1939 announced that Jewry had just awarded the Gottheil Medal to Dorothy Thompson for services rendered. The July-August 1940 edition of *B'nai B'rith Magazine* featured her picture on the front cover.

The *American Hebrew* of January 13, 1939 included her name in the list, "Who's Who Among American Jews and Christians NOTABLE IN MUTUAL ENDEAVOR During the Year 1938." The advance manuscript of the book *Octopus* says: "Dorothy Thompson's name appears along with the names of Jewry's faithful old Gentile Red-front, William Allen White, communistic Einstein, Felix Frankfurter, Max Lerner (former national organizer of the Communist party), and radicals of every hue."

Again, the *American Hebrew* extols her for launching a money-raising campaign in 1938 in behalf of Herschel Grynzpan, the young Jew who murdered a German Embassy secretary in Paris, as an expression of Jewish feelings about "anti-Semitism."

When the Communist "Loyalists" were killing Christians and burning churches in Spain, Miss Thompson joined in Red propaganda efforts by signing pamphlets and appeals. Her "services" were faithfully chronicled in the columns of the *Daily Worker* — official organ of the Communist Party of the United States.

On March 7, 1939 she spoke to an

audience of fifteen thousand persons, in protest of the anti-Communist activities of Gerald L. K. Smith and Charles E. Coughlin. The speech was broadcast by radio. "Naturally, she urged the Federal Communications Commission to investigate and silence Father Coughlin's radio talks as some of his facts reflected on atheistic and radical Jews, and he has been silenced, as B'nai B'rith promised," says *Octopus*.

Miss Thompson pronounced a curse upon the efforts of Congressman Martin Dies in these words: "The Dies Committee might easily develop into our own little Gestapo."

In view of Miss Thompson's record, and the interests she apparently serves, the Editor of *The Defender* approves most heartily of opposition from this source.

(PROPHECY AND PRAYER)

READERS everywhere will be thrilled with the report of the National Prophecy and Prayer Conference, beginning on page 2 of this *Defender*.

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WORLD EVENTS



"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." Eph. 6:14.

(JEWISH COLONIZATION)

THE New York Herald-Tribune publishes the following statement:

"Defense and colonization of sparsely settled parts of Alaska by a group of young American Jews may soon become a reality, it was disclosed yesterday by Otmar Hefter, writer, retired clothing designer, and veteran of four armies. Mr. Hefter, member of the board of the Great West Colonization, which is seeking to settle Jews in Alaska, is now enlisting 'tough young Jews' for an American-Jewish border regiment. He reports that nearly 800 recruits are already receiving training in group settlement and guerilla warfare. . . .

"Squads of 25 men each have been drilling regularly in the rather cramped quarters of Mr. Hefter's headquarters at 112 West Forty-sixth Street. As soon as the men have mastered the rudiments of handling arms they will be taken to two training bases at Oxford, Conn., and Livingston Manor, N. Y., where Mr. Hefter said he would give them six weeks training. In that time, he promised, 'I'll break their backs or make men of them.'"

Some are reported looking with suspicion upon this new military organization — wondering if it is some kind of a Fifth Column unit.

It is even suggested that the Hefter Legion may be red and revolutionary by nature. In Alaska, the group would, of course, be stationed near to the Soviet borders. The record shows that most of Hefter's fighting in the past, has been on the side of the red forces. His background is described as follows:

"Joseph Otmar Hefter, age 40, unmarried, American citizen, Austrian by birth. At the time of the Austrian revolt he served with Bela Kun's Hungarian Red Army and after its collapse was drafted for service in the National Army of Czechoslovakia. Drifted into the French Foreign Legion during Algerian campaign and after release worked on newspapers and magazines in

Vienna, Zurich, Paris and London. He belong to no political party because no determined progressive party exists."

V

(FLASH)

ELSEWHERE in this Defender, reference is made to "OCTOPUS" — a documented exposure of Jewish control in the United States.

As this issue goes to press, word reaches Wichita Headquarters that the book will be ready for delivery in a few days. The price is 50 cents postpaid . . . (available from The Defender). Nothing of its kind has ever before been published. The release of *Octopus* at this time, may be the turning point in American economic, religious and political life.

"Let there be light." Get the truth through the existing censorship, to the people, and our Country will be saved from the tragic fate of Europe.

V

(JAZZ PATRIOTISM)

TRUE Christians are some times nauseated by the present wave of pseudo-patriotism and synthetic-sentimentalism, parading in the name of Americanism.

Mrs. Elizabeth Dilling, in her current *Round Table Letter*, gives expression to the resentment that many good people feel. Writing in a versatile vein, she proceeds to debunk efforts to palm off Irving Berlin's "God Bless America" as a new national anthem. She says:

"A stalwart American Legion commander friend was complaining recently about the present concerted effort to substitute the Jazz King's, Irving Berlin's, God Bless America, for the Star Spangled Banner. He had visited a Legion Post whose Commander, a B'nai B'rith man, ordered the audience to rise and close the meeting by singing God Bless America, instead of The Star Spangled Banner. He and a few companions remained seated. When the boys around bawled at them 'Hey you! Get up,' he replied 'That is not the

national anthem' and remained seated.

"Likewise, a lawyer's client told him she attends, and bets on races daily, at Arlington Race Track, Chicago, and complained that the races are now opened with God Bless America, instead of The Star Spangled Banner. Personally, I think it is unlikely that God can bless America while it supports the world's greatest of Red gambling 'syndicates,' the New Deal — gambling the lives, property, and money, present and future, of some 130-million Americans, as it is unlikely that God could bless race track gambling fixed to pay a syndicate sure profits and to collect these, plus other losses, from the sucker public.

"The following keen column by Robt. M. Yoder (Chicago Daily News) gave me a chuckle:

. . . Every able-bodied man on Tin Pan Alley either has written or is trying to write a patriotic smash declaring without fear of contradiction that the United States is a great country.

This is the newest big idea in popular music, and it seems to have struck the composers all in a heap. Irving Berlin's God Bless America burst among the song writers like a bomb. . .

Of course this country is the kind of country where any ham thinks himself capable of translating American ideals into music for alto saxophones and hot cornets, too; we've got to take the bitter with the sweet. This is a task you'd think would frighten the combined talents of Walt Whitman and Stephen Foster, but the patriotic songwriters are game. One of the newer numbers in this class was composed by a man who, it is announced, can't sing, whistle or play an instrument, can't carry a tune and never wrote a note of music before in his life. His first number is a national anthem. . . .

"Well, public opinion is a fickle jade and we might as well laugh as cry at our tragedies."

Question: Are you among those fortunate Americans who keep their wits, sharpened, and fund of information on subversive movements complete, by reading Dilling books and service letters. If not, The Defender suggests you acquaint yourself with this important work, by contacting the *Patriotic Research Bureau, Suite 733 . . . 53 West Jackson Blvd., Chicago. Enclose a dime for handling.*

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FIFTEEN METHODS

William M. Smith, the instructor in Homiletics in Union Bible Seminary has prepared 20 Lessons which will help you. Fifteen methods of outlining are employed: Word—Phrase—Verse—Chapter—Typical—Contrast—Analytical—Synthetic—Pictorial—Narrative—Key-word—Character—Biographical—Expository—Cause and Effect

A Pictorial Outline for Psa. 16:1-11 is given.

Art of Sermon Building

Mr. Smith also edits a weekly, called "The Gospel Minister"

A sample, sent to a pastor in an eastern state, brought this response: "After reading your sample copy of the Gospel Minister, there is nothing else to do but to send you a money order." A Preacher's Page each week with a new outline will help. Send \$1 for the Lessons and the Minister for 26 weeks.

Union Bible Seminary

Dept. 612

Westfield, Ind.

SAMPLE OUTLINE

- I The Guide—"Thou"—Jesus Christ
 - a. Qualification-wise, kind, etc.
 - b. Experience—been over the road.
- II The Traveler—"me"
 - a. Must take the journey.
 - b. Have not had experience.
- III The Road—"path"
 - a. One of many.
 - b. Is a narrow road.
- IV The Destination—"life"
 - a. Contrast with death.
 - b. A delightful anticipation.

... From Page 17 ...

myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his home, and in their courts, and in the courts of the house of God . . . and there was very great gladness."

In the days of His flesh, our Lord observed the Feast of Tabernacles. John 7:14-36 gives a description of one such occasion. The following events are outlined in this passage. . . .

Jesus entered the temple. There He taught. Jewish scholars marvelled at His wisdom. He gave the glory to His Father. He asked: "Why go ye about to kill me?" The Jews said He had a devil. A discussion about the coming of the promised Messiah followed. Jesus announced His deity. Attention was called to the miracles He was performing from day to day. With sadness, He said: "Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." This statement left the Jewish leaders puzzled.

Jesus knew that the Feast of Tabernacles had become an empty, meaningless formality among the Jews. He was in the act of fulfilling all the Old Testament types that pointed to His coming — and they lacked spiritual discernment to understand it. . . .

The harvest festival of ancient Greece known as the Thesmophoria, was akin to the Jewish Feast of Tabernacles in that it was accompanied by religious ceremonies. The festival occurred during the month of November.

The Romans worshipped a harvest deity under the name of Ceres, an event occurring each year in October. It began with a fast on the part of the common people who offered a hog and the first cuttings of the harvest to a pagan

goddess. There were processions with music, sports and ceremonies, climaxing with a great feast.

In England the autumnal festival was called the Harvest Home, which may be traced back to the earliest history of the Saxons. It was known in Scotland as the Kern.

But Thanksgiving Day, as we know it in this part of the world, is America's own expression of Thankfulness to God. The United States is the only Nation of our times, that designates a day of national Thanksgiving, through official decree by the head of the government. There is, as we have seen, an abundance of Scriptural and historical precedent for the practice. It should be noted, however, that we have in the Country an organized minority of atheists, who have officially protested against the practice of thus expressing thanks to our God.

What some of the American Presidents have said of this national holiday of appreciation, reflects the highest and noblest sentiments of American literature.

Lincoln: The year that is drawing toward its close, has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed, that we are prone to forget the source from which they come, others have been added which are so extraordinary a nature that they cannot fail to penetrate and soften even the heart which is habitually insensible, to the ever watchful Providence of Almighty God.

Grant: If any one people has more occasion than another for thankfulness, it is the citizens of the United States, whose government is their creature, subject to their behests; who have reserved to themselves ample civil and religious freedom and equality before the law.

Hayes: The completed circle of summer and winter, seedtime and harvest, has brought us to the accustomed season, at which a religious people celebrates with praise and thanksgiving, the enduring mercy of Almighty God. This devout and public confession of the constant dependence of man upon the divine favor, for all the good gifts of life and health and peace and happiness, made the habit of our people so early in our history, finds in the survey of the past year, new grounds for its joyful and grateful manifestation.

Harrison: The gifts of God to our people during the past year have been so abundant and so special that the spirit of devout thanksgiving awaits not a call, but only the appointment of a day, when it may have a common expression.

Coolidge: We shall do well to accept all these favors and bounties with a becoming humility, and dedicate them to the service of the righteous cause of the Giver of all good and perfect gifts. As the nation has prospered let all the people show that they are worthy to prosper by rededicating America to the service of God and man. . . .

On occasion of the coast-to-coast radio broadcast, from the Chicago Gospel Tabernacle, October 20, 1940, I said these words:

"It is deserving of special note that around our globe there is a narrow zone, between the 30th and 60th parallels, north latitude, from which the

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THE CHRISTMAS GIFT SUPREME! . . . A "MARKED BIBLE" . . . SEE PAGES 24, 25, OF THIS DEFENDER.

You owe it to yourself to read the review of the new book, "Termite" . . . page 31.

OPEN DOORS

The Russian Missionary Society, 1844 W. Monroe St., Chicago, Ill. is the American Centre from which the oldest Gospel ministry, Scripture Circulation and Relief work are carried on among 220 million Russians and in the war zones. Our missionaries work among Russians from Harbin, Manchukuo, through Asiatic and European Countries, from the Baltic to the Balkans, in North and South America and Australia.

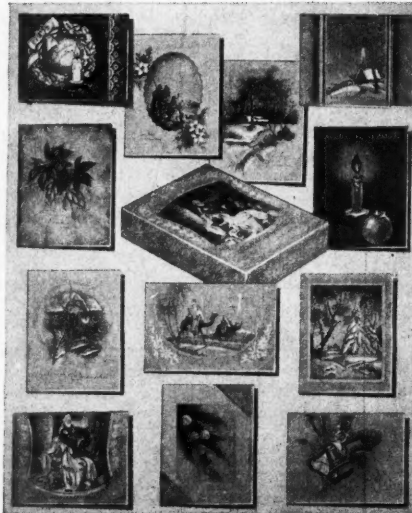
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higher orders of civilization have always developed.

"The nations that have given direction to the thought of mankind in the matters pertaining to philosophy, art, poetry, history and science — the people who have lead in matters pertaining to religion, statesmanship, and government, have always been crowded into this narrow strip on the globe.

"Between the 30th and 60th parallels, we have ancient Greece, Rome, Germany, England, and Palestine. The United States is located in the same magic belt.

"Our Flag was not made to fly amid the ice deserts of Russia, where the finer sensibilities are subjected to the frosts of physical adversity. Our flag was not made to fly over the burning deserts where torrid weather leaves mind and body sapped of creative vitality. The position of power that our Country occupies in world affairs today is not the result of chance, accident coincidence. Providences, I say, have always worked in our behalf.

"The men who set their faces West toward the setting of the sun, to carve a civilization out of a wilderness, to lay a foundation for the greatest nation on the face of the earth, these men entertained a holy reverence for God and a firm reliance upon the Word of God.

"In the present crisis, the greatest crisis that our country has ever known — a time when grave decisions must be made, America stands in need of a spiritual rebirth, a moral renaissance, a return to the faith of the fathers, a revival of supernatural religion to re-

build the national character.

"Dictatorship may be built upon force. Dictatorship may be established without God. But democracy rests upon the character of the individual citizen, and there is no rational, logical basis for character, except a virile faith, a holy faith, in God. You cannot run a democracy without God. You can operate dictatorship without God, but you cannot have orderly representative government — a democracy within a republic, without God in the life of the individual citizen, in the affairs of the citizens collectively."

The day that we observe each year as Thanksgiving originated in the humble spirit of early Christian settlers, who came to the new world in search of religious liberty.

The Pilgrims from the time they arrived on Cape Cod in the winter of 1620, until the following summer, underwent the most gruelling hardships. They suffered a more severe persecution than that from which they were fleeing — the rigors of a New England winter.

Their little band was swept by the Grim Reaper. In fact, according to Governor Bradford's history of the Plymouth settlement, there were times when out of the entire colony, only six or seven persons could be considered normal in health.

The Indians caused no end of trouble, and constituted an ever-present danger. The first winter being one of extreme hardship, it was a feeling of relief that they saw the days lengthen and Spring come. The gathering of the first crop gave rise to a spirit of celebration and Governor Bradford, in 1621, decreed a time of special Thanksgiving.

"Our harvest being gotten in, our Governour sent foure men fowling, that so we might after a more speciall manner rejoyce together, after we had gathered the fruit of our labours; the foure in one day killed as much fowle as with a little help beside, served the company

almost a weeke, at which time amongst other recreations, we exercized our Armes, many of the Indians coming amongst us, and amongst the rest their greatest king Massasoit, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five Deere, which they bestowed on our Governour, and upon Captaine Standish and others. And although it be not always so plentifull, as it was at this time with us, yet by the goodness of God, we are so farre from want, that we often wish you partakers of our plentie."

Thus wrote Edward Winslow, one of the Pilgrim Colony, in November 1621, describing in a letter to an English friend the first Thanksgiving of the little band, on the shores of New England.

From Plymouth the Thanksgiving custom spread to other colonies, until in time, the Governor of each, issued special Thanksgiving Proclamations annually. During the Revolutionary War, Thanksgiving Days were observed after signal victories or deliverances from danger. For many years, there was no uniform Thanksgiving Day.

Finally, in 1863, during Lincoln's administration, a plan was officially adopted for designating one specific day, out of each year, as Thanksgiving Day, when the entire Country would observe the same holiday.

A message on Life After Death by Dr. James M. Gray, entitled, "Progress in The Life To Come." Price 50 cents. Order from, The Defender.

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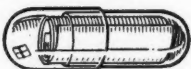
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"The Fifth Column In the South"

ONCE again the Constitutional Educational League smashes through with an exposure of subversive agents and agencies operating on a wide scale in our Country.

Released October 26, 1940, from the southern headquarters of the League, is "The Fifth Column in the South" — a highly informative, thoroughly documented companion booklet to "The Fifth Column in Washington."

(This latter treatise received prominent mention in the columns of the September Defender . . . with the result that thousands of copies have been circulated by our great Family of Readers.)

Mr. Joseph P. Kamp scores another decisive victory for Americanism. He writes in the same ruthlessly frank manner, being a master in the use of polemical methods. Alien enemies are discovering that patriots can become courageous and forceful in their defense of our system of government. With demolishing strokes, Mr. Kamp exposes the *slimy trail of the Fifth Column Serpent in the Southland*.

Instead of engaging in phrase-coinage, witch-hunting and flit-gunning, which has become a popular pastime in certain circles, this book strikes at the root of the problem. To call it inflammable, would be to use mild descriptive language. Mr. Kamp hurls this charge: "A check from the White House helps support Fifth Column activity in the South!"

The allegation, supported by a photographic reproduction of Mrs. Eleanor Roosevelt's personal check, drawn on a New York Bank, is printed on the inside front cover of "The Fifth Column in the South." The photograph shows that the check was for \$100.00 drawn April 23, 1940, payable to the Highlander Folk School, Monteagle, Tennessee. It was accompanied with a letter of transmittal, on White House stationery, addressed to one James Dombrowski, at the School.

According to the pamphlet, this same Dombrowski was arrested in Elizabethton, Tennessee, during the Communist-inspired textile strikes in 1929, and in 1932. He is said to have later

brought back Soviet posters from Moscow, Russia, which were confiscated by the United States Customs as "seditious."

The Nashville Tennessean is one of the many sources quoted to support Mr. Kamp's indictment. This newspaper investigated Highlander Folk School last year, and declared it to be . . . "a center, if not the center, for the spreading of Communist doctrine in thirteen southeastern states."

The Author charges that this "training center for Communist agitators" has been regularly supported by the wife of the President since 1932, and has received financial help through the National Youth Administration, and WPA. He quotes Highlander School as advertising that its regular staff of instructors is assisted by "government officials who will lecture and lead discussions."

"A dangerous alien-bred and alien-minded Fifth Column has invaded an unsuspecting Southland," declares the Author. "Its agents, agitators and saboteurs are in strategic positions in schools and churches; among farmers and industrial workers; on WPA projects and in government agencies. Everywhere, in every Southern State, in most every community, this sinister network is spreading its vicious propaganda and organizing its forces."

"So subtle has been its approach, it

has enlisted and is currently receiving the help, of many respected and trusting Southerners. Its program is anti-American and anti-God. The ultimate goal is social chaos, the overthrow of the government and the establishment of 'a new social order.'

"The rally cry of the invader is: 'The poor South! We must save it! Just as Hitler 'saved' Denmark, Norway and the Low Countries, Joe Stalin's 'South savers' and their dupes and stooges, are determined to 'save the South,' in spite of itself."

For background purposes, at this point, it would be well to quote Mr. Kamp's definition of a Fifth Columnist: "The fifth column in America is made up of an amazing conglomeration of radicals who believe in a hundred different variations of the Marxian philosophy."

"There are a dozen different brands of communism, while nazism, officially called National Socialism, is a variant of Italian Fascism, but all stem from Marx. Collectively they despise the American system of society and government with its provisions for free enterprise, private property and individual liberty. . . . They propose to establish a CommuNazi dictatorship for America."

After presenting much astounding information, and many quotations from Communist documents, Mr. Kamp makes the blunt charge that the objective of the Fifth Column is "to take over industry! To take over the South! To take over America!"

THE TWO DYNAMIC "COLUMN" BOOKS

By Joseph P. Kamp

"The Fifth Column In Washington" . . .

A pamphlet-bombshell devoted to exposing and opposing the "enemy within our gates." It gets down to grass roots, about what has been going on behind the scenes in Washington for over seven years.

The booklet names names and gives an index listing of high-ranking officials, known to be identified with red organizations, who are on the payroll of the U. S. government. The salary of each such employee is given, some of whom receive \$6,000 to \$8,000 per year.

These disclosures reveal Fifth Columnists who are using the funds, facilities and prestige of our Government to undermine the American system.

25 cents per copy . . . 5 copies \$1.00.

"The Fifth Column In the South" . . .

Mr. Kamp scores another victory for Americanism. This is a highly informative, thoroughly documented companion booklet. Shows how the Fifth Column program is being carried forward in the Southland. In jolting, breath-taking sentences, the machinations of the hidden hand are fearlessly exposed.

The Author hurls this charge: "A check from the White House helps support Fifth Column activity in the South." The allegation, supported by a photographic reproduction of Mrs. Roosevelt's personal check, drawn on a New York bank, is printed on the inside front cover.

For a courageous analysis of a high-tension subject this pamphlet is unsurpassed.

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Wittingly, or unwittingly, government officials including a Governor, labor leaders, churchmen, educators, influential and well-meaning local citizens, are being used as a vanguard for the Moscow-inspired Red revolution which already is in an advanced stage in the South, he says.

On page 8, he declares: "Actually the Red campaign to win power and influence in the South, has been pushed with increasing vigor, throughout the years. It has been done quietly and even secretly in many instances. Working through innocent appearing 'fronts' such as the Communist controlled CIO and the Communist sponsored and dominated Southern Conference for Human Welfare, the movement has grown in a measure beyond belief.

"Slowly and surely their strength has developed. An up-to-the-minute survey discloses: two recent battles decisively won, five reconnaissance forays successfully completed, two more about to be instituted, and a total war on two fronts in the stage of final preparation. The Fifth Column in the South means business. It intends to win, at all costs."

Commonwealth College, at Mena, Arkansas, which a few weeks ago was fined \$2500 on anarchy charges, and for displaying the Communist Hammer and Sickle in place of the American flag, is linked by Mr. Kamp directly with Highlander Folk School. He quotes from a joint advertisement published by the two schools in which they appealed for money:

"Illustrated with the usual 'ailing baby' pictures, the advertisement features a statement by Henry Wallace who once wrote praise of Lenin, Mussolini and Hitler. The quotation reads: 'I have never seen among any peasantry of Europe poverty so abject as that which exists from Arkansas on to the east coast.'"

It will be recalled that former Jewish Justice Brandeis is a known financial contributor to Commonwealth College.

The American Legion, Mr. Kamp writes, "has been fighting Highlander as a subversive enterprise since 1935. Mr. Gerald Foley, president of the Tennessee Federation of Labor, has publicly branded it as 'Communitistic'."

Commenting further on the conduct of Mrs. Roosevelt in these matters, the Author writes: "I am greatly interest-

ed in what you are doing, for it is a much needed work," said Mrs. Roosevelt when she met with the students and staff members of Highlander at a supper they tendered her at Chattanooga's Ross Hotel last April.

"She was accompanied by Dr. Frank Graham, once a board member of Soviet Russia's State University of Moscow Summer School for Training American Students in Communism. Also in the party were Gardner Jackson, former government official, lately involved in a plot to smear the Dies Committee, and previously exposed as having been a regular contributor to a Communist organization; and Kathryn Lewis, daughter of John L. Lewis, who recently sided openly with the Communist faction in the New York CIO convention."

A photograph in this new booklet shows Mrs. Roosevelt in conference with Dr. Frank Graham and Myles Horton, a University of Chicago graduate, and one of the founders of Highlander. Mr. Kamp quotes Horton as saying that the school affords "an opportunity to direct the American revolutionary tradition towards a cooperative society operated by, and for, the workers." Horton is the present Director of the School, although Mr. Kamp says he devotes part of his time as a CIO organizer.

The Author describes an "anti-American song book" prepared by the students at Highlander. He says that on "the most-thumbed page" is the Communist theme song, the Internationale, and from page 23 he quotes "an old tune with new words" as follows:

"My country 'tis of thee,
Land of mass misery,
Of this I sing.
Land where the workers toil,
And bosses reap their spoil,
Where children starve and freeze,
From fall till spring."

Every Christian patriot, especially

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CONCERNING this book Dr. J. A. Huffman, of the Winona Lake School of Theology, says: "I have never seen so much splendid help crowded into a single volume of the Bible."

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Mr. B. B. Kirkbride, President of the company that markets the book, has earned for himself the reputation of being a man whose business standards are the highest.

A letter addressed to Mr. Kirkbride, Department D299, Meridian Life Bldg., Indianapolis, Indiana . . . requesting "full particulars" about this Bible, will bring an immediate reply.

those of the Southland, will want to read this pamphlet. It reveals the "low-down" about what is going on underground, wrapped up and delivered in 42 pages of patriotic dynamite.

Conscription Testament

Philadelphia, Pa.
October 10, 1940

Defender Friends:

I heard about something here today put out by the Holman Bible Company that interested me, and I believe it will be of interest to you. It's a New Testament printed especially for boys who are to be taken away from home for army service. There's an American flag on the cover that sure looks pretty, and I wondered if you knew about it.

No doubt there are many Defender readers who would be glad to hear of this Testament, so I just thought I would mention it to you. Incidentally, as for me, I think the October number of The Defender is the best you have ever published, that I have seen.

Faithfully yours,
(Mrs.) B. W. Massick

The Defender investigated. Found Holmans just started manufacturing beautiful book called "CONSCRIPTION TESTAMENT." American Flag embossed in gold on front cover. Bound in genuine brown leather, amber stained edges, round corners, 16 selected hymns in the back, genuine Talon zipper. Price \$1.50, postpaid. . . . Defender Publishers now has stock of these Testaments on hands, ready to fill orders. Thanks to Mrs. Massick.



● Because pastors and leaders feel the Spirit stirring hearts and turning men to God, they are quick to adopt and use "Tabernacle Hymns Number Three." It satisfies spiritual hunger of the times.

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Manufacturing The "Marked Bible"

... An Editorial ...

A BOOK, in fact any book, represents in its physical appearance a vast number of highly complicated processes, from the initial typesetting, by either monotype or linotype, through the various stages of typecasting, proof-reading, correction, plate making (unless the book is to be printed directly from type), making ready on the press, printing in one or more colors, folding the sheets, arranging into signatures of sixteen or thirty-two pages each, to the bindery, where the signatures are sewed together, the edges cut, the back edge glued and reinforced with liners of meshcloth, the covers fitted to the bound pages, and the completed books sent to the shipping room.

This, briefly, is the story of how books are made.

But when we say "books" we mean ordinary books that need no special treatment. When we speak of Bible making, we come into a field that is highly specialized. Take the matter of binding, alone. Most Bibles, and some other books, are bound in limp leather. The covers are cut from tanned hides, then grained and stamped by the same machines that stamp the ordinary cloth covers, and then made into cases by hand. These cases are fitted to the bound pages, some of which have beautiful gold edges. All this is hand work and requires the highest craftsmanship. The gold edges of the Bible and other books, distinguish them from ordinary books. This is not imitation gold, painted on the edges, as many people think. At the factory, you may see the real gold leaf being applied by hand to these edges.

There are many different styles of Bibles, some bound in cloth, some in Kraft, some in French Morocco, some in Persian Morocco, some in Fabrikoid; some are in very small type, some in large type, some with very thin India paper, some are "red letter" Bibles, with the words of Jesus printed in red ink. The MARKED BIBLE, manufactured by the Winston Company, differs from all others, not in the text, which is the King James or Authorized Version, but because while the

entire Bible is first printed in black ink, the pages must be run through presses again and still again, so that certain texts or parts of texts may be tinted red, green, brown, or purple. These various colors represent great themes in the Scriptures, such as Salvation, the Holy Spirit, Temporal Blessings, and Prophetic Subjects.

The arranger of this *Marked Bible* is J. Gilchrist Lawson, who has devoted much of a lifetime to the subject of Bible marking, and is recognized as the greatest specialist on the subject.

The Bible contains 31,102 verses. Mr. Lawson carefully studied them, marked more than seven thousand verses on the theme of Salvation, over a thousand on the theme of the Holy Spirit, between three and four thousand on Temporal Blessings, and above five thousand on Prophetic Subjects. In addition, he prepared lists of these four themes, with references. Then he made subdivisions, sixteen or eighteen under each of the themes, and with a different key letter. On the margins of the Bible he put a key letter or letters, thus tying up the references to the four themes. In marking the Bible he had used colored pencils — a red for Salvation, a green for the Holy Spirit, a brown for Temporal Blessings, and a purple pencil for Prophetic Subjects.

It was a laborious task, but, according to Mr. Lawson, one of the most fascinating in which he had ever engaged. The original Bible on which he made the markings, is one of his most prized possessions.

Then came the problem of how to indicate the various markings in the printed book with these definite objects in view: that the reader might tell at a glance the subjects of any verses or passages marked, turn rapidly to verses on any subject marked, give Bible readings at a moment's notice, or make exhaustive study of any leading subject.

Colored lines under the selected texts were considered by the Winston Company. Another proposal was to print the texts in colored inks, as is done in the case of the familiar Red-Letter Testament. Finally it was decided that clearness of reference could best be

achieved by the use of tints over the black printing.

To understand the difficulties of printing this unique Bible, let us take a single page, showing part of the eighth chapter of Romans. Several verses have a purple tint, indicating Prophecy; others have green, indicating the Holy Spirit; still others have brown, for Temporal Blessings; and some have part red and part some other color, where two themes are in the text. This is made possible by having separate color plates, one for the red, one for the brown, one for the green, and one for the purple, in addition to the regular black plates (one for each page) from which the Bible is first printed.

These extra plates are the exact size of the original, but they are blank except for the section or sections that are to have an impression of red or some other color. Such plates show no textual lettering, but the sections that are to impress the tints on the paper are raised from the body of the plate, and have a marginal letter or other references which are printed with the tint.

The first operation is printing the entire Bible in black ink (thirty-two pages are printed at one time on the sheets). Later these printed sheets are fed to the color press, where, say, the brown "color" plates receive brown ink and put a brown tint over the verses indicated. So also with the red, green and purple plates.

In making ready for the color impressions, care must be taken that the raised sections of the color plates will correspond exactly with the verses to be tinted. Where a tint is divided on a verse, one-half green, one-half red or other colors, the color plates will show only the half-section in each case. It is an exceedingly complicated bit of bookmaking, and we can well believe that it took a year to prepare the color plates alone... the original investment reaching into many thousands of dollars, in order to make the *Marked Bible* possible.

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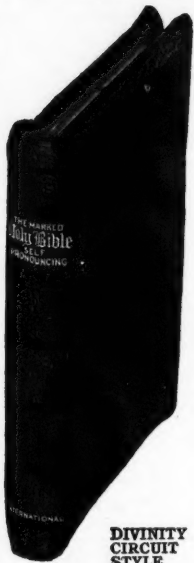
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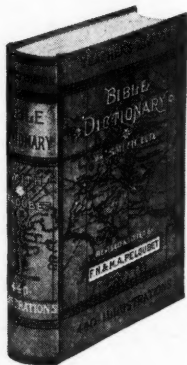
THEN A-grip'pá said unto Paul, **Deut. 18. 15.** appear unto thee; **Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: 2 Sam. 7. 12.** **17 Delivering thee from the people, and from the Gen'tiles, "unto whom Isa. 4. 2.** **now I send thee, Ezek. 21. 7.** **Jan. 9. 24.**

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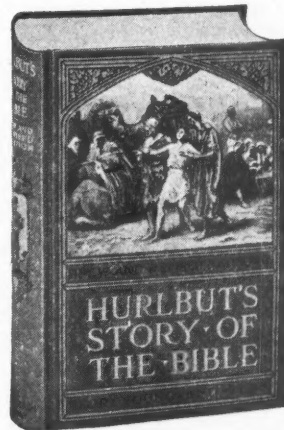
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How Can I Be Lonely?

By Haldor Lillenas

"LO, I AM with you alway, even unto the end of the world." *Matthew 28:20.*

The omnipresence of a never failing benevolent Heavenly Father is one of the most consoling, and heart cheering thoughts, that can come to a human being. This is the true joy of those who are children of God.

Human beings are so constituted, as to be unhappy if compelled to live alone. Fellowship with friends means much to everyone, but it cannot take the place of communion with God. Adverse circumstances, or even death, may deprive us of precious human associations, but the Christian is never alone. We may, at all times, have the blessed consciousness of the Heavenly Presence. "My presence shall go with thee, and I will give thee rest." *Exodus 33:14.*

In life's rosy morning when the skies above are clear,

In its noontide hours with many cares and problems near;

Or when evening shadows fall at closing of my day,

Jesus will be there alway.

It was a gray, cold, November day when I arrived in the smoky city. Over Pittsburgh, Pennsylvania, hung a pall of smog (smoke and fog). I had been away from home several weeks directing music in conventions. Now I was in search of the First Church of the Nazarene atop Mount Washington. After making inquiry, I found my way over the winding road leading to the thickly populated eminence in this city of factories, foundries and steel mills.

I arrived too early for the opening service of the Ministerial Convention. The doors being open, I walked into the building, to wait quietly for the hour when the meeting would start. I know of no place more lonesome than an empty church, on a gray day.

In a basement room, in the half darkness, I discovered a Bilhorn organ. Unfolding the instrument, I sat down and began my search for the famous evasive *Lost Chord*. I did not find it, but from somewhere, in that little room, came spontaneously with the words and music of the chorus . . .

HOW CAN I BE LONELY when
I've Jesus only
To be my companion and untailing
guide;
Why should I be weary or my path
seem dreary
When He's walking by my side.

A few days later the words and music of the stanzas were also written. The song has had a wide appeal. A few years ago it was sung on "The National Hymn Sing" radio broadcast over 54 stations. In a few days, over 450 re-

quests for copies were received. These came from practically every State, and several foreign countries.

The song seems to be adapted for many uses. It lends itself equally well to solo, duet, trio, quartet, choir number or congregational singing. I did not think of it becoming a favorite among children, but this seems to be the case.

At a camp meeting some time ago, we had two tabernacles—the larger one for the regular services, the smaller for

the youth gatherings. In afternoon services, about the time I would start singing a special number . . . the children would also begin to lustily sing, "How Can I Be Lonely?" The two buildings had been placed too near each other. The youngsters outsang me, and so, as one might suppose, the people heard two songs at the same time—Or did they?

I have called the composition, "My Basement Song." But it has bravely climbed out of the little dingy basement room in Pittsburgh, and has wandered over the earth — and into many lonely places. If it has helped to cheer lonely hearts along the way, I am very glad.

The "Octopus" is coming . . . Read every word of the article, "The Jews Stirred Up the Gentile," page 7.

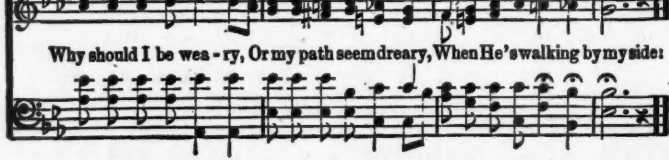
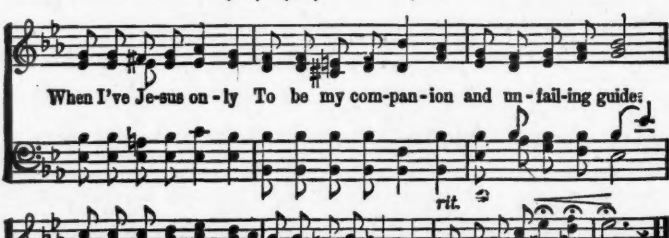
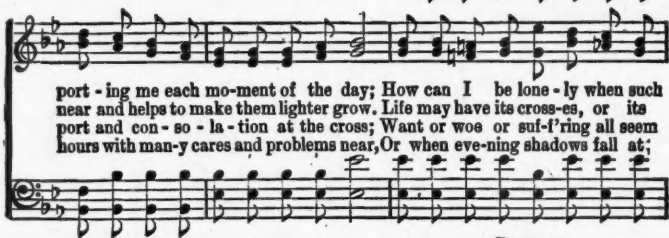
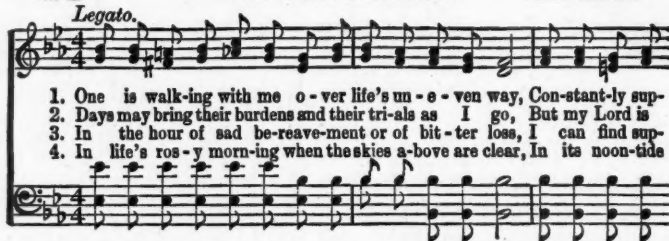
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Haldor Lillenas.

H. L.

Legato.



...From Page 3...

enthusiasm and spontaneity. Someone tells the story of an Indian who, seeing a banana for the first time, ate the peeling. His comment was, "Ugh, banana no good, taste bitter." He tasted only the outside. But there is an inside to prayer, so sweet, that when the mind of man and the mind of God form contact, worship flows from the heart spontaneously . . . bringing a sense of peace, security and soul contentment to the supplicant — even in time of distress and storm.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

III.

It is a further fact that *consecration* occupies a large place in the art of prayer.

There must be a clean channel between the heart of man and the heart of God, if the human consciousness is to become luminous with a spiritual inflow. Take no secret sin or bitterness, no deceitful spirit or double life, no lying or unforgiving spirit — when you retire to the closet of prayer.

Secret sin clogs the channel, cuts the nerve of prayer. No man ever prayed through a dirty heart. One may talk through a dirty heart, but people pray only when hearts are clean. Said our Lord: "Blessed are the pure in heart for they shall see God." An impure heart and mind, in which secret sin and moral puss are deliberately stored, can scarcely expect to enjoy the blessings that come from above.

David said in the sixty-sixth Psalm: "If I regard iniquity in my heart, the Lord will not hear me." In all the doctrinal and theological literature of the centuries, no truer statement than this one, has ever come from the pen of inspiration or entered the human mind.

A man once asked me to make a diagnosis of his prayer life. It was the same old story — a praying mother, family altar, youthful days in Church and Sunday School, grew to manhood, became a successful business executive, occupied himself with matters purely material, drifted far from his mother's God, could see the sunset of life approaching, looked back upon many things that he wished he could live over again, suffered at times the pangs of conscience, prayer life corroded by sin, yearned for the return of that sweetness of Christian experience which he knew in earlier days. "Winrod, what gets the matter with a man, when he can't pray?" — was the question this man asked, as he sat at his desk and wept.

I made direct inquiry into his personal life. Before a great while, an illicit, "besetting sin," was exposed. Soul surgery, namely, heart repentance, was applied. Two hours passed, and

we found ourselves kneeling beside a chair in his office. A hidden, hideous monster of iniquity, was literally yanked from the heart of a man who had allowed Satan to enmesh him so deeply in sin, that the very impulse toward prayer was lost. But because repentance was genuine, the spiritual urge came back.

Some weeks later, I received a letter from this man, with the following postscript appended in handwriting: "I can pray now."

Of course, he could pray! The obstruction had been removed. "I will pray with the spirit."

I once heard of a small boy receiving a spanking, from the hand of his mother, on a certain afternoon. That night, the family knelt in the usual way for prayer, before retiring. The youngster prayed for every member of the family except his mother. Rising to his feet, he looked straight at her and said: "You got left out, didn't you?"

I have also heard of adults trying to pray, while entertaining a feeling of malice toward others. Jesus taught His disciples to say: "Forgive us our debts as we forgive our debtors." In this admonition, our Lord laid down a moral principle which has a direct bearing upon the whole philosophy of prayer.

Only sincere, heart repentance, can remove the *log jams* of secret sin that frequently clog the channel between God and man.

Prior to His ascension, Jesus announced that when the Holy Spirit "is come, he will REPROVE the world of sin." If, while in prayer, the professed child of God becomes conscious of *reproof* for sins committed, there remains but one thing to do — repent.

There is a vast difference between suffering from the pangs of a guilty conscience, and being convicted of sin by the Holy Spirit. In John 8:9, we read of a group of men "being convicted in their own conscience," then resolving to go on with their devilment. Real conviction, implanted in the heart of man by the operation of the Blessed Spirit, is a different matter.

The human conscience is tricky and, contrary to the view of a certain school of philosophical thought, is *not* to be

trusted. The adage, "let your conscience be your guide," is both dangerous and antiquated.

It is a fact known to psychologists, that by a peculiar quirk, the conscience often causes people to deplore in others, the misdeeds of which they themselves are most frequently guilty.

Thus, the gossiping woman is usually vehement in accusing others of spreading gossip. The man whose morals are questionable, usually finds delight in discussing alleged immorality on the part of others.

Jesus was thinking of the morbidity and inconsistency of which the human conscience is capable, apart from spiritual illumination, when He said: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

There is no such inconsistency as that exposed in the foregoing Scripture passage, when the Holy Spirit is at work in the soul of a penitent sinner.

True conviction is invariably accompanied with Repentance and Deliverance, after which the recipient of Divine Grace finds himself on praying ground. "I will pray with the spirit."

IV.

The materialist asks, "Why pray?"

He concedes that prayer may commend itself to widows and orphans, that it may even produce helpful psychological reactions at times, but cannot be expected to bring about changes in the material world. He reminds us that the natural world is governed by a *reign of law*. With scientific apparatus he has probed into the anatomy of the planet, and contends that the world operates like a machine. He explains that one might pray with the zeal of Baal's followers, and never be able to change a natural law.

I recall speaking one evening on the subject of prayer, in a certain university center. A gentleman came to

— Turn to Page 28.

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... From Page 27 ...

me at the close and said he could not accept the views presented on the matter of miracles. Explaining that he was an instructor in chemistry, he said: "You could pray until the crack of doom, and never be able to change an element in chemistry."

I reminded him that Jesus in Cana of Galilee, changed the chemistry of water into the chemistry of wine. He asked if I could change water to wine. I replied that I had not tried it.

There was a tumbler nearby. I asked him to state the composition of water and he answered, "hydrogen and oxygen." I then inquired what the hydrogen was made of, and he said that no one knew; it is simply a gas and we know that it exists. I replied that Jesus Christ knew the composition of hydrogen and according to John 1:1-3, He created the entire supply of hydrogen as it is known on this planet. I then asked him what the oxygen was made of and received a similar answer, namely that no one could hope to know the ultimate composition of this element.

I then explained that the reason he could not explain the ultimate composition of the elements, is because when traced beyond the physical world, into their root substance, they lead to the spiritual world.

There is a spiritual world back of things physical. The world of reality is not the physical world . . . it is transitory, ever changing. We question if there is a single cell in your body that was there seven years ago. *The relation of the spiritual world, to the physical world, is that of cause to effect.* All causes proceed from the unseen. God is a spirit, and sets in motion the spiritual causes out of which physical effects are made. When one touches God in prayer, he touches causes. "Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear."

The permanent, enduring values of life are spiritual. Every living man will learn, the first five minutes after death, that only the things of Spirit have actually counted during the earthly pilgrimage. Human personality extends far beyond the material realm. There is something in you that the grave-digger will never bury.

The mirror has not been made, that can show us our true selves. Science has produced photographic plates capable of taking pictures in the dark but no plate can reproduce the human personality, or a thought, or action of the will. As you read a book and do not see the author, so also, one may look at the material world and not comprehend the forces which produce it. The visible emerges from

the invisible. Balfour truthfully said: "We know too much about matter to be materialists."

Natural law is material at one end, and spirit at the other. Everything science has proved in the physical world, is linked to a cause in the spiritual world, which science has not proved.

Biology tells about life, but it cannot explain what life is, for life is spirit. Astronomy tells about the movement of heavenly bodies, but it cannot explain the movement because force is spirit. Sir Isaac Newton discovered the law of gravitation, but he did not discover gravity; gravity remains a mystery. God moves behind the scenes, and sets in motion spiritual causes, of which all physical things are outer effects. The science of the future will be a spiritual science.

V.

Recognizing the reality of things spiritual, two philosophical concepts enter the orbit of prayer at this point. One is pantheistic, the other is Christian. The first originates in the mysticism of the Orient, the second is rooted in the wisdom of the Scriptures.

Pantheism teaches that god is simply an energy in the processes of nature, an impersonal principle ever being unravelled through natural law, that one may use god like a mathematical law or an electrical force.

Christianity, on the other hand, teaches that God is removed from nature, though He sets in motion the mundane substance out of which material things are made. Isaiah said that God's throne is above the earth. According to the Christian position, the entire planet could be blotted out, and nothing would be subtracted from the personality of God. He is a personal Being, not an impersonal principle.

By way of recapitulation . . . there is a natural world governed by natural law. There is also a spiritual world governed by spiritual law. The relation of the spiritual to the physical, is that of cause and effect. When one prays "with the spirit," in the will of God, he touches first causes. The supernatural does not oppose natural law; it simply transcends it, and manifests a higher power. God's operations are not confined to the four walls of nature. Miracles may therefore be wrought in answer to true prayer.

Because this planet is abnormal, due to its fallen condition and the curse which rests upon nature, God's normal mode of action becomes supernatural when seen from the dislocated material viewpoint.

In other words, what we call a miracle is natural to the manifestation of God's power. For this reason, every fundamental of the Christian religion involves a miracle. It is, therefore,

legitimate for you to ask God to do the seemingly impossible and expect Him to see the answer, according to His sovereign will. "The things which are impossible with men, are possible with God."

When Jesus was on earth, He healed the sick, cleansed the leper, raised the dead, opened eyes that could not see, pulled stops from ears that could not hear, walked on waves, rebuked winds, transcended gravity, and did a thousand things which seemed to violate natural law. He did not oppose nature . . . He simply gave us an example of God's normal relationship with this planet. The Modernists who attempt to cast Christianity in the moulds of natural law are without a rational philosophical basis for their reasoning.

In the natural world there are no miracles, but with God *all things are possible*. "Set your affection on things above, not on things on the earth."

"In the sixth chapter of II Kings, we find Elisha operating a school of prophets. After a committee from the student body approached him regarding the erection of new buildings, he told the young preachers to take axes to the river Jordan, cut down some trees and convert them into lumber. One young preacher did not have an axe, so he borrowed one. The axe flew off the handle and landed *splash* in the river.

Something made the iron sink. The hand that pulled it down was gravity. The young preacher confessed. Elisha prayed, "and the iron did swim."

In prayer, we are not dealing with natural law . . . we are dealing with God. Gravity said "come down," but prayer said "come up," "and the iron did swim."

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DEFENDERS

MISSIONARY DEPARTMENT

Visiting Cuba

NINETY miles off the coast of Florida lies the Island of Cuba... a beauty spot of nature that captivates all visitors.

At Miami, Florida, we board a Pan-American clipper. Motors thundering, the huge ship trembles, roars down a watery runway, and takes to the air, soaring out and over coral reefs across the channel to Havana.

Cuba is a foreign mission field, although close to American shores. The language is Spanish, spoken with a rapidity that makes the newcomer dizzy. We hear, *Buenos dias*, and *Como esta Ud.?* almost constantly.

Arriving in Havana, there are cordial words of greeting. Hands gesture and teeth sparkle. A missionary group awaits the arrival of the guests. Riding down a thoroughfare, a friend points out Cuban landmarks, and with particular pride calls attention to the sixteen million dollar Capitol building. The contrast between busy Havana, and the poverty-stricken interior, baffles the new arrival.

Presently, the tall, perpendicular towers of C.M.Q. come into view. It is the most powerful radio station in the West Indies. Through its facilities, the Missionary, Rev. Arthur W. Pain, broadcasts a Gospel program daily, in both Spanish and English.

Moving along to the postoffice, Mr. Pain pauses to get his mail. There are letters from seven different countries. A friend volunteers the information that at least fifteen countries hear the broadcasts every day. On Sunday evening, seven radio stations are connected into a chain.

The visitor then goes home with the missionary. There he meets Mrs. Pain and the two children. The floors of the house are tile. The only wood is in the doors and window frames. The roof of the house, being typically Havanese, is flat.

The first meal is served. The main dish is yellow rice with fried bananas. The fruit salad contains six tropical and native fruits.

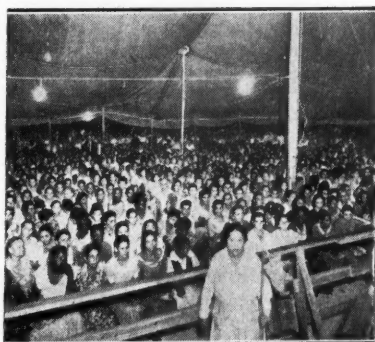
The repast finished, all go for a drive in the missionaries' car. Driving slowly along a narrow, crowded street, the blast of a horn is heard. The missionary slams on his brakes. From a side street, lumbers a huge bus. "What's the idea? How does he get away with that?" the tourist asks. He is told

that in Cuba, the first motorist to blow the horn has the right of way, under any circumstance.

"Are there many accidents?" "Oh, yes, when people forget to blow their horns. The first thing the magistrate wants to know is 'who blew first?' That settles it."

Hours are spent distributing tracts and Gospel portions. The coming of darkness in the downtown section of Havana is accompanied with blazing light. Streets and buildings reflect the glow of neon signs. One such impressive sign is in the form of a Cross. As the car approaches, the word *Jesus* is observed, in flaming letters. This particular sign hangs over the Mission Station. The strains of an old hymn are heard, above the street clatter, as it booms from the amplifying system. We recognize the melody as an old favorite, "At the Cross," but the words are in Spanish.

The life of a missionary in Cuba is a busy one. After the service in the Mission, the group goes to the radio station. Here the message is broadcast over chain facilities which blanket that part of the world. Plans are made to leave early next day for rural dis-



● The above photograph was taken during a great revival campaign in Puerto Rico, held under the auspices of the Defenders Movement. Hundreds accepted Christ. It was the largest evangelistic meeting ever staged in that part of the world.

tricts, in the interior, where the need is as great as any mission field in Africa or South America.

The work on the Island of Cuba is realizing a harvest of souls. The Good Shepherd is finding many lost sheep, among the natives. They are accepting Him as Saviour. These people need your prayers. Mr. Pain and his co-workers need your prayers. God answers prayer.

Report From Puerto Rico

● The following report of Missionary activities on the Puerto Rican field, comes from Superintendent J. F. Rodriguez.

THIS will be a busy week for Spanish Christians. We shall be engaged in a meeting at Mirapalmeras during the entire seven days. We plan to use the "Church on Wheels" as the open-air feature of the campaign. It will also be used in helping to transport candidates to a baptismal service at Guaynabo, Saturday, when sixteen believers will testify for their Lord in immersion waters. Another group is scheduled to join these new converts in baptism at Caguas Sunday. This will be followed by a great mass meeting in the afternoon.

The portable organ which the Defenders of the continental United States donated several years ago is serving faithfully in open-air meetings and on other occasions where we do not have a piano or musical instruments. One organ sent to us in 1932 is at San Juan. Another is at Guayama. While the third is everywhere. You will recall that I was able to obtain a piano for the Caguas Tabernacle. Of course, it is old but will serve us a few more years. The piano in Rio Piedras was sent to us directly from the Wichita Headquarters.

A few months ago, I noticed The Defender presented its readers with a number of articles on the menace of Marijuana, by Dr. E. J. Rollings. Recently, I devoted an entire radio broadcast to this subject. The text of the message was published in the oldest daily newspaper in Puerto Rico — *La Democracia* and it was also reproduced in *Revista Evangelica*. The Island was stirred by

— Turn to Page 30.

... From Page 29 ...

this effort and now a real crusade against Marijuana is getting results.

Students of the Defenders Bible Course are enjoying their studies. Twenty-eight meet in the San Juan Tabernacle. The studies are combined with personal work. Another group meets in the Canovanas Tabernacle under the leadership of Pastor Heriberto Zambrana.

We feel the urge to prepare native messengers for this last hour testimony,

as an important phase of the Defenders Crusade. We plan to publish the completed course of the Bible School in six booklets.

To observe the Lord's Table is proving a great comfort to Spanish Defenders in these trying days. At Caguas and Rio Piedras, new babes in Christ joined the Family in this precious observance last Sunday. I attended both communion meetings and want to say that the Puerto Rican saints were conscious of His presence and power. It was beautiful. Apparently a revival is coming.

David Livingstone --- Missionary Hero

THE year 1940 is being observed in missionary circles as the Centenary of David Livingstone's departure for Africa. . . .

A study of the life of this missionary is an inspiration to those who possess the missionary consciousness. The Defender is indebted to the book, *Famous Missionaries*, for the following brief sketch on the life of this hero:

David Livingstone was born at Blantyre, Lanarkshire, Scotland, March 19, 1813, and died near Lake Bangweolo, Africa, May 4, 1873.

In 1840, Livingstone sailed as a missionary to South Africa, under the London Missionary Society. In Africa, he

joined the noted missionary, Robert Moffat, in his work in Bechuanaland. In 1843, he married Robert Moffat's daughter, Mary.

For nine years, our missionary hero worked in association with Robert Moffat, then set out to explore new territory for missionary work. In 1853 to 1856, he made a great journey of exploration across the entire continent of Africa.

From 1865 until the time of his death, Livingstone was exploring and doing missionary work in the lake region of interior Africa and for almost five years had no communication with the outside world. It was feared that he was dead. Henry M. Stanley, special correspondent of the *New York*

Herald, was sent to Africa to find Livingstone. In 1871 he found him at Ujiji, on Lake Tanganyika.

The brave missionary refused to return to civilization. Stanley left him abundant supplies. After another year of missionary work and explorations, Livingstone was stricken with dysentery and died, while in an attitude of prayer, at Ilala, near Lake Bangweolo. His faithful native followers carried his embalmed body for nine hundred miles to the coast. It was taken to England and buried in Westminster Abbey.

Livingstone endured many hardships during his missionary journeys and explorations. Several times he was attacked by lions, and once had his shoulder crushed by a lion. During one journey in interior Africa, he had thirty-one attacks of fever. Many times his life was endangered by hostile natives. . . .

Out in Liberia, West Africa, today there is a man who may well be regarded as "an Ebony Livingstone." His name is Paul Revere.

Paul is a member of the Kru tribes—a remarkable character. Born the son of a savage witch doctor, his life has been one of colorful events. When an infant, his heathen father, believing that he would make him strong, threw hot pepper into Paul's eyes. This later caused him great trouble.

Many years ago, a missionary from America buried herself out among the Kru tribes. Her name was Mary Sharp. Among the natives whom she influenced for the Master, was this man — at that time a mere boy.

After years of struggle, Paul came to America and was educated and trained for missionary service. He attended Hampton Institute and the Practical Bible Training School. In February, 1933, he started for his native land to launch a great, creative missionary Crusade, under the auspices of the Defenders Movement.

He is laboring hard and faithfully among the people of Liberia. It would be impossible to evaluate his ministry on the dark continent.

Missionary work in Liberia is very difficult, as it is only five degrees from the equator. Paul is constantly threatened with "tropical destruction"—unfriendly natives, fever, fierce man-eating jungle beasts. Pray for this "Ebony Livingstone."

Read "TERMITES". See page 31. A powerful indictment!

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"White Book" Free

THE book of Acts, chapter sixteen, tells of the Man in Macedonia, who beckoned Paul to turn West with the Gospel.

A new Macedonian Call goes to the Defender Family, this month. Outstretched arms in West Africa, the West Indies, and Cuba . . . plead for help and recognition.

Let Readers remember Paul Revere, J. F. Rodriguez and Arthur Pain in special prayer, and with Thanksgiving tithes and offerings. Use the blank

below. Buttress your gift with prayer.

Modern nations have the habit of releasing "white books," as official statements, during times of stress. Since multitudes of Christians, have turned toward The Defenders for information on prophetic themes, Wichita Headquarters recently assembled needed material, for issuing a "PROPHETICAL WHITE BOOK."

This "White Book" is one of the most thorough, comprehensive, deeply spiritual works on Prophecy, published in recent years. It is up-to-the-minute, written for this very hour. Contains illustrations, drawings, photographs, and printed matter of intellectual and Scriptural depth. Its pages, 7 x 10 inches, are printed on high-grade paper.

The regular price of "The Prophetical White Book" is 50 cents per copy. For the month of November it is being offered as a tangible expression of sincere appreciation, for cooperation in the missionary work in the Defenders Movement.

Help the Missionary ministry during November, and you, in turn, will be helped by receiving a book of great value.

November Missionary Offering

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Wichita, Kansas

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DEFENDER BOOK DEPARTMENT



TERMITES. By Rev. Harvey H. Springer. Published by Defender Publishers. Pages 57. Price 25 cents.

AN appropriate title for the most forceful indictment of the Federal Council of Churches yet produced. Mr. Springer is to be commended for his courage. He has written fearlessly, after examining, sifting and assembling the evidence.

He has done a remarkable piece of work in compiling a handbook of information relating to the origin, character, alliances, aims and subversive activities of the Federal Council — which has been aptly called the "Protestant Papacy." He has defined the issues clearly, given the subject matter a Scriptural background, set forth proof of his assertions in a smooth, logical, well-documented manner, and pulled all lines of thought together in a smashing, breath-taking conclusion.

Others have written on the subject, but, in the opinion of the present Reviewer, none have probed more deeply into the hidden machinations of this hierarchy. Where some have been content to close their investigations, Mr. Springer begins to dig deep below the surface, and the stark evidence he uncovers links the organization with all kinds of questionable contacts.

He drops a bombshell into the discussion, by means of a chapter entitled "The Federal Council and Jewry." Backed by documentary proof, he shows that the Communistic, Socialistic machinery of the Council is geared with that of the B'nai B'rith, the powerful international Jewish secret order. The reader will gasp with astonishment as the story of subterfuge and cunning unfolds.

Because of the octopus-like contacts of the Federal Council, it represents more than an apostate, Modernistic system. It is shown to be a definite menace to the purity and freedom of both revealed religion and Christian Americanism. While claiming to represent twenty million church people, it allegedly works hand-in-glove with powerful Judaistic and anti-Christ forces.

Edmondson Answers Brooks

Keith Brooks attacked the wrong man when he tried to "smear" Robert E. Edmondson. . . . In a booklet entitled, "A Church Promissory," Mr. Edmondson answers the Brooks' "Manifesto to the Jews." . . . Price 10 cents. . . . Defender Publishers, Wichita, Kans.

The impact of this polemic from the Springer pen, will undoubtedly cause reverberations in religious circles all over the Nation. The Author exposes the strategy of those who have the audacity to hurl the charge of anti-Semitism at the doctrine of the Second Coming of Christ.

✓

SEEKING FOREIGN TROUBLE. By Ralph Townsend. Published by the Author. Pages 110. Price 35 cents.

WITH the same courage that characterized his discussion of Jewish control in his book, "The High Cost of Hate," Mr. Townsend now analyzes the juggernaut of current propaganda released by those who hope to hurl the United States into an inferno of war at an early date.

If the American people were cognizant of the factual information bulked between the covers of this book, the cause for anxiety over the prospects of involvement in foreign war would be removed. It contains hundreds of vital facts with which every patriot should be familiar.

The declared purpose of the volume is to "point out frauds in the colossal publicity campaign now being waged in newspapers and magazines and over the radio to involve America in foreign strife."

Four questions are discussed: Who wants America in foreign war? Are claims of moral superiority for one side over the other, in Europe and Asia, built on facts? Are radio and press in America controlled? What can sane Americans do?

Mr. Townsend says: "All of us are in readiness to do our part for defense in the event of any real necessity. But we justly resent and combat the efforts of a publicity-controlling minority to create this necessity artificially. I have taken great care to present only authenticated data. Factual evidence regarding the claims of warmongers has been condensed in this book. As far as I know, no one has touched upon matters covered herein, and I think 'Seeking Foreign Trouble' thus meets a very urgent need."

✓

A book on Life After Death by Dr. James M. Gray. Title, "Progress in the Life to Come." Price, 50 cents . . . Defender Publishers, Wichita, Kans.

SMOKE-SCREEN. By Samuel B. Pettengill. Published by Southern Publishers Incorporated. Pages 126. Price, \$1.00.

DEFENDER Headquarters likes this book, thinks it comes at an opportune time, believes it contains invaluable documented information, hopes for it a cordial reception among Christian and patriotically-minded people.

James True, political analyst at the Nation's Capital, says: "Although former Representative Samuel B. Pettengill undoubtedly has been misled by propaganda regarding the foreign situation, he has written a valuable book in 'Smoke-Screen,' which shows how the Government has been Socialized under the new deal. In his Foreword the Author writes: 'The single important question is whether the general welfare, we all seek, can be more certainly attained under free enterprise or collectivism; under the Constitution of the United States which makes the State the servant of the people, or under Marxism, which makes the people the slaves of the States.' Mr. Pettengill is an ex-new dealer."

In twelve chapters, the former Indiana Congressman studies the factors which have precipitated the present American crisis. He pictures Karl Marx as an immigrant, brought to the United States by the Roosevelt Administration. "Yes, Karl Marx has emigrated to the United States," says the Author. "And like some other immigrants he smuggled himself in unaware. His coming was not announced. In fact, whenever his policies have been openly advocated they have been universally turned down by the American people."

Mr. Pettengill insists that Marx came to America "under a smoke-screen." He came riding in the "Trojan horse." The Marxian philosophy is in control at Washington.

✓

THE MESSAGE OF THE PROPHETS. By Dr. Dallas C. Baer. Published by Pulpit Digest Publishing Company. Pages 152. Price \$1.50.

IN THESE pages we find a rich and illuminating study of the lives and — Turn to Page 32.

ATTENTION CHRISTIAN PATRIOTS! . . . Don't fail to secure the recent Edmondson bulletin, "American Merchants Of Hate." Send 5 cents to . . . Robert E. Edmondson, Steddartsville, Pa.

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Books Reviewed Here May Be Ordered From The Defender Publishers, Wichita, Kansas

... From Page 31 ...

messages of the prophets of the Old Testament. The experiences of "holy men of old" are made to glow with a freshness that adapts their writings to the problems of our day and generation.

As one plunges into a study of the prophets, he is impressed with a basic similarity between our times and those of ancient days. After all, human nature remains the same — whether traveling in a medieval oxcart or a twentieth century airplane. The problems of sin, prayer, redemption and in fact all matters that pertain to the permanent, enduring values of life, have in no way changed with the passing of the centuries.

In this connection, the Publishers declare: "Sin and corruption, atheism and blasphemy — these crying faults of our own day were also the crying faults of the prophets' day. And the way they dealt with their problems is an inspiration and a guide to us in dealing with ours."

The first chapter contains an analysis of the life and times of the prophets, which serves as background to details that follow. There are seventeen sermons in all. Some of the titles are as follows:

"The Life and Times of the Prophets," "Amos, the Shepherd, Called to be a Prophet," "Hosea, the Prophet With a Broken Heart," "Isaiah, the Statesman," "Habakkuk, Whose Faith Triumphed Over His Doubts," "Nahum, Prophet of the Wrath of God," "Ezekiel, the Prophet of Fear and Hope," "Daniel Who Took a Stand and Stood," "Nehemiah, Patriot and Builder," "Jonah, the Reluctant Missionary," "Job, the Patient Sufferer," and others.

THE GIST OF THE LESSON. By Dr. R. A. Torrey. Published by Fleming H. Revell Company. Pages 160. Price 35 cents.

IN these pages, the reader is given a concise exposition of the International Sunday School lesson for the fifty-two Sundays of 1941, edited from the writings of the great Bible expositor, Dr. R. A. Torrey. It is a handy size book, designed to fit purse or vest pocket . . . bound in leatherette, stamped in gold.

The "Gist of the Lesson" commentary has been issued for forty-two consecutive years. Dr. Torrey left extensive notes, which makes editorial compilation a comparatively simple matter, and yet gives Bible students access to a wealth of material available at no other source. A large circle of satisfied Christian customers look forward from year to year to receiving this book, since it has become to them a companion to the Word of God.

The regular weekly analysis is as follows: (1) The Golden Text, (2) The complete Lesson text, (3) The

Time of the event and (4) An Exposition consisting usually of two pages, divided in three to five sections.

BIBLE FACTS ABOUT HEAVEN. By Rev. John R. Rice. Published by Sword of the Lord Publishers. Pages 68. Price 25 cents.

THE Author, whose ministry has become something of a storm center in recent months, writes *The Defender*, requesting space for announcement of this new devotional book. The Review Editor gladly complies, for certainly a treatise on such an arresting subject, from the fertile pen of this well known Evangelist, is deserving of special mention in these columns.

Dr. Rice uses, as his key verse, the words of our Lord: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Emphasis upon the word *place* — if you please!

In eight poignant chapters, he writes concerning Heaven as a real place, populated by real people. He disposes of theories relating to purgatory and soul-sleeping. He answers the question, whether or not Christians are immediately ushered into Heaven upon departing from this life.

What does a believer gain at death? Does personality extend beyond the grave? Do those whom we love, retain definite personal characteristics by which we may know them, when they go to be with the Lord? Will Christians recognize each other in Heaven? Who will be taken out of the earth without dying, during the end-time of this age? These are a few of the more important questions for which Scriptural answers are sought.

Read description of new book "Prophecy and Prayer," bottom page 6. Price 50 cents. Order from *The Defender*.

THE VIRGIN BIRTH. By Dr. Luther A. Horn. Published by the Author. Pages 26. Price 25 cents.

DR. HORN is a Gospel preacher from the deep South — the splendid section of our Country which the American Association for the Advancement of Atheism sneeringly calls "the Bible belt."

This treatise approaches the theme in an unique way. His discussion follows such a fresh and original line of thought, that it holds the attention of the reader from the first page to the last.

An appraisal by a well known Pastor says: "I have carefully read your manuscript of *The Virgin Birth*. I am very much interested in your method of treatment. You are sincerely orthodox and Scriptural. This will make an exceptionally helpful and vigorous evangelistic sermon."

The subject matter is divided into four chapters. The first deals with the doctrine of the Virgin Birth itself . . . the second is concerned with the evidence that Joseph's behavior offers . . . the third examines the chief arguments of critics and analyzes them point by point . . . the fourth entitled "God Visits the World in the Flesh," contains the following sub-divisions, "Mary's Relatives' Attitude," "The Ministry of Angels," "The Action of the Shepherds," and "The Testimony of the Early Church."

PRAYERS. By Dr. L. M. Zimmerman. Published by United Lutheran Publication House. Pages 68. Price 35 cents.

The Publishers announce this volume as a book of prayers "for all people, for all occasions." Its value is indicated by the fact that it has gone through fourteen printings in eight months.

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Four pages are required to list the table of contents. There are hundreds of brief, reverent prayers, divided into topical sections. Some of the classifications are as follows: God Our Father, The Victory of Faith, The Forgiveness of Sin, The Valley of Shadows, Radiant Living, The Fruitful Church, With God Through the Year, etc.

The following note appears on the jacket cover: "This choice collection of original prayers will provide a wel-

come addition to the scanty store of manuals of this nature, having particular interest to adults.

"These prayers have welled forth from the heart of one whose ministry has been equally effective in the home and in the pulpit. Brief though their compass, they are amply expressive. Chastely simple in diction, yet they sound the depths. Spontaneous rather than formal in nature, withal they keep fully within the bounds of churchly character."

Let's Sing

Attention Parents!

The Augsburg Publishing Company, a religious concern of Minneapolis, Minnesota, has just created a book for the child, in which all Christian parents will be interested. It is published under the title, "Let's Sing," and comprises a group of selections especially for youngsters.

This is unquestionably the most wholesome and novel publication of its kind, ever to go across editorial desks at Defenders Headquarters. It sparkles with a variety of melodies and folk tunes. Each song is accompanied by a beautifully colored art sketch that will fascinate every child.

For instance, on page 20, there appears an arrangement of the prayer, "Now I Lay Me Down To Sleep." The illustration for this piece is three little tots, kneeling at a bedside, earnestly engaged in prayer.

There is not a single word of printed type in this entire book. Everything has been produced by hand drawing and pen sketching—the highest quality of art work. The pages measure 9½ by 12½ inches.

The Augsburg Company says: "There is always a need for new and different songs for children. Over and over and over again, you have heard children at play, early in the mornings, and even

after they have been tucked into bed, softly humming or singing some simple, little tune.

"Miss M. Burnette Thompson has caught the motive, and, by combining simplicity with theme, has edited this collection of songs—charming melodies that children will love. Her graduate work in music, together with music supervision in the public school, and above all her love for children and her interest in their activities, have amply qualified her as composer and arranger of *Let's Sing*.

"A glance through the pages of this book will impress you with the artist's ability to illustrate in the gay, free manner that will appeal to children. Don't be surprised to catch mother humming these tunes while at work on bright sunny mornings."

The Table of Contents lists 34 different selections, words and music for each, a few of which are as follows: "The Church Bells Ring," "We Go to Church," "Springtime Rain," "I Can Light A Candle," "God Is Everywhere," "Three Wise Men," "The Child and Heaven," "We Greet You, Little Friend," "Thanksgiving Time," "Mother's Singing," "The Birthday of Jesus," "Merry Christmas To All," etc.

Sunday School teachers of the Beginners Department, who like to outline unique programs for the little folk, will also welcome this valuable production . . . *Let's Sing* comes in a sturdy gift box of bright red colors.

(The Defender is filling orders at \$2.00 the copy.)

Europe's Future

New York, N. Y.
October 14, 1940

My dear Dr. Winrod:

I greatly appreciate your kind words about my recent monograph on "What Will Become of Europe?" as published in your book reviews in the October issue of "The Defender." Thank you very much! I hope to send you in about ten days a copy of a larger volume on "Moses—His Two Comings."

Cordially yours in our Lord,

A. C. Gaebelein

We reciprocate. The Defender has sincere appreciation for Dr. Gaebelein's workmanship as builder of great prophetic messages. Reaffirms October statement regarding the new book *What Will Become of Europe?* — "A more timely, important, breath-taking prophetic document has never come from the pen of this well known Bible teacher." Every Defender reader should own a copy. Price 50 cents. Only in the prophetic Scriptures, do we find an explanation for present unsettled conditions throughout the world.

Hymns of the Christian Life



A BOOK of worship in song, combining a hymnal for general church use, and a song book for evangelistic purposes. Only songs sound in the faith and inspirational in character included—emphasizing Evangelism, Missions, and the Deeper Life. Many of the new—the best of the old.

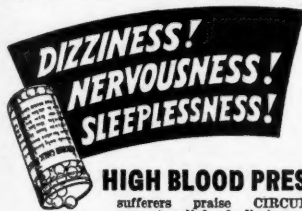
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By Dr. William H. Leach

Editor, Church Management

One of the interesting developments in Protestant Church Worship has been in the recovery and extension of the use of Candles.

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INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTS

For November By Rev. Paul S. Wight, Hartwell, Georgia

November 3

Jesus Declares His Mission

Luke 4:16-30

GOLDEN TEXT: "For the son of man is come to seek and to save that which was lost"—Luke 19:10.

No sooner had Jesus begun to attract wide attention, by performing miracles and preaching, than He made His way back to Nazareth, "where he had been brought up." It was arranged for Him to publicly read a lesson from the Prophets. During boyhood, and up until the time of His baptism, He no doubt attended synagogue services regularly.

Christ's astounding claim. It was not a coincidence that Jesus selected Isaiah 61:1-2, for public reading. He had a message to deliver, a breath-taking announcement to make.

The two comings of Christ are presented in this passage from Isaiah. The first coming, or day of grace, is announced as follows: "To proclaim the acceptable year of the Lord." The second coming is described in the same verse as, "the day of vengeance of our God."

In the synagogue on that occasion, Jesus read the first clause, "and closed the book" with the words: "This day is this scripture fulfilled in your ears."

The section of the prophecy that related to His first coming was at that moment being fulfilled. The second phrase, regarding His second coming, would be realized at a later time.

One writer says: "A comparison of Luke 4:16-21 with the passage quoted, Isaiah 61:1-2, affords an instance of the exquisite accuracy of Scripture. Jesus stopped at 'the acceptable year of the Lord,' which is connected with the first advent and the dispensation of grace; 'the day of vengeance of our God' belongs to the second advent and judgment."

We might conclude that the "me," in Isaiah 61:1-2, referred to the pro-

phet. But this is not the case. The One speaking in the passage, through the lips of Isaiah, was Christ Himself—"he hath anointed me."

Christ's messages are always direct, positive statements of fact. He never says "I think" or "it is my opinion," or anything that carries uncertainty. Jesus intended to fulfill, in their very presence, the prophecy that He had read . . . Preach the Gospel to the poor, heal the brokenhearted, bring sight to the blind, and heal those that had suffered bodily injuries.

"Whatsoever we have heard done in Capernaum do also here in thy country." (verse 23) The unbelieving crowd was, as usual, looking for a sign. Jesus read their thoughts. This statement was a challenge. They had heard of the miracles at Capernaum, but did not believe. They began to say to themselves . . . "He talks big, let's see him do something." These people, devoid of spiritual discernment, would not have been convinced by anything He might have done in their presence.

They "thrust him out of their city." (verse 29) They thrust away the Saviour—and with Him went their hope of salvation. He went His way. He would have gathered Nazareth, but they would not, and therefore their house was left to them desolate.

November 10

The Golden Rule

Luke 6:27-38

GOLDEN TEXT: "As ye would that men should do to you, do ye also to them likewise"—Luke 6:31.

"Love your enemies." (verse 27) Love does not require that we condone the hatred, cursing and abuse of those who exercise enmity. It requires that we love the sinner but not his sinning . . . regardless of the nature of his iniquity or the manner in which we may be the victim.

Some will ask: Who could be expected to comply with requirements? The

unregenerate man whose life has been untouched by divine love, cannot appreciate such attitudes as Christ enjoined. But the Saviour is speaking of the children of the kingdom, living under the advantages of grace.

His own life on earth characterized to an infinite degree, what He announces in this passage, as basic factors governing the deportment of the child of God. He prayed for those who were nailing Him to the Cross, and, "while we were yet sinners (enemies) Christ died for us." (Romans 5:8)

There is a negative form of the Golden Rule which runs something like this: "Do not unto others what you would not have others do to you." This would be carried out by simply refraining from doing to others, the things we would not want them to do to us. But it would be a rule of passive action—based upon a selfish spirit of reciprocity.

Our Lord's statement is vastly different. It is positive, rather than negative. It calls for *doing*, instead of *not doing*. It places the Christian in a position to render positive service and not simply to sit passively and refrain from doing what is harmful—doing nothing constructive and beneficial.

"Sinners also lend to sinners." (verse 34) Regarding every transaction, the man of the world wants to know: "What do I get out of it?" While the follower of Christ believes in the principle of "hoping for nothing again" (verse 35) But the child of God will not be unrewarded. God's blessing attends such a life.

"Judge not . . . condemn not . . . forgive." (verse 37) It is easy to judge and condemn. These are not attractive or lovable traits, and they bring the professing Christian into disrepute. The spirit of judging and condemning creates hardness in one's nature. Willingness to forgive, reflects soul-bigness. Nothing is more repellent than a bitter, vindictive attitude on the part of one religious leader toward another. Forgiveness is one of the most fragrant flowers that blooms in all God's garden of love.

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November 17

Jesus' Concern For Life and Health

Luke 7:2-15

GOLDEN TEXT: "I am come that they might have life, and that they might have it more abundantly"—John 10:10.

He was a centurion in Roman military service and, as the record implies, the commander of a hundred soldiers.

"When he heard of Jesus" (verse 3)—is a phrase full of deep meaning. The centurion "heard of Jesus," but he would never have heard, had not someone spoken of Him. Testimony will often win, where argument fails. (Turn and read how saints may overcome Satan . . . Revelation 12:11).

Verses 4-5. This is the only recorded instance of a Gentile sending Jews to Christ for help. It is also the only instance of Jews coming to Christ in behalf of a Gentile. It was Christ Who removed the middle wall, the partition, and made born-again Christians one in Him, regardless of race, whether white, black, red, yellow or brown.

In the temple courts, a balustrade, or partition, separated the court of the Israelites from the court of the Gentiles. It is this to which Paul refers, in telling how the Gospel of Christ removes such distinctions. There is no such thing as racial preferment, as far as personal salvation is concerned.

Let us take note of the centurion's humility and faith. (verses 6-10) It is expressive of the attitude of the truly penitent sinner. In that moment, he sees the divine greatness of the One to Whom he is coming for pardon from sin. Never before did he fully realize the purity and infinity of God. Never before did he understand his own insignificance and unworthiness.

The question was once asked Queen Victoria: "What would you do if Christ came, and you were brought into His presence?" She replied: "I would take off my crown and lay it at His feet." A beautiful thought!

"Say in a word, and my servant shall be healed." (verse 7) What an expression of faith . . . and rare understanding of the power of Christ! As he could issue an order that would be obeyed without being present, so this Man of authority and power over human conditions, need no more than speak the word, or will the thing, for it to be done.

"Young man, I say unto thee, Arise." (verse 14) Christ talked to him as though he could hear. He talked to him as though he was alive. He was alive! The body was dead . . . the man was not dead. No man is dead when his body lies still and cold. There is a dissolution between the spirit and the body, but not death. The true personality never dies.

Three times our Lord raised the dead, and in each instance He performed the miracle exactly the same way, addressing the departed as if they could hear Him. Here is revealed Christ's power over the spirit world that lies beyond our ken.

"I have no power there. When my lassie lay dead long years ago, I talked to her as she lay there; but I knew she could not hear me, and I have never been fool enough to try to talk to her since, either through spirit mediums or any other foolhardiness. But they are alive, and He can talk to them so that they hear." G. Campbell Morgan.

November 24

Attitudes Toward The Gospel Message

Luke 8:4-15

GOLDEN TEXT: "Take heed therefore how ye hear"—Luke 8:18.

Why did Jesus begin to teach in parables?

- (1) Because they are revealing. "It is given unto you to know the mysteries of the kingdom." (Matthew 13:11)
- (2) Because they are concealing. (See Matthew 13:12-13)

Divine truth is made plain to those willing to be taught, but it becomes more difficult and obscure, to those who are willingly ignorant.

The Sower is Christ or His Ministers. (Matthew 13:37) Preaching is sowing seed. The Seed is the Word of God. It is the "incorruptible seed." (1 Peter 1:23) The Soil where the Seed is sown, refers to the hearts of men. There are four conditions of soil to be noted:

1. The Highway ground. (verses 5, 12) The beaten path. The seed remains on the surface and birds get it. What kind of hearers are likened to highway ground? "Such as hear the word and understand it not." They come before God as His people come, and sit before Him as His people sit—but it is merely profession. The truth they hear does not take root.

Sinful living hardens this kind of soil. It needs the Gospel plow to rip

it up, sobs of repentance to make it soft, and the Sun of Righteousness to produce needed warmth. If we do not break up the fallow ground by preparing our hearts for the message; if we do not cover the Seed afterwards by meditation and prayer, our hearts become as highway ground.

2. The Stony ground. (verses 6, 13) Thin soil over a rock. These hear the Word. They neither turn their backs upon it, nor a deaf ear to it. But just hearing the Word, if one rests in that alone, will not save. They "receive the Word with joy" (verse 13), but are strangers to the deep exercises of repentance and sorrow. Such surface converts, the product of professional evangelism, are present in many of our churches. The crowd listening to our Lord was largely composed of this type.

3. The Thorny ground (verses 7, 14). In this kind of soil, the Seed sprouted and grew up, mushroom like, but yielded no fruit because it was choked by thorns. This type of person derives benefit from the Gospel message but the good he receives is overcome by (a) the cares of this world, (b) the deceitfulness of riches, and (c) the lust of other things entering in.

4. The Good ground. (verses 8, 15). That which distinguished the good soil from the rest was, in one word, *fruitfulness*. By this, true Christians are distinguished from hypocrites. "Bring forth fruit, so shall ye be my disciples." "By their fruits ye shall know them."

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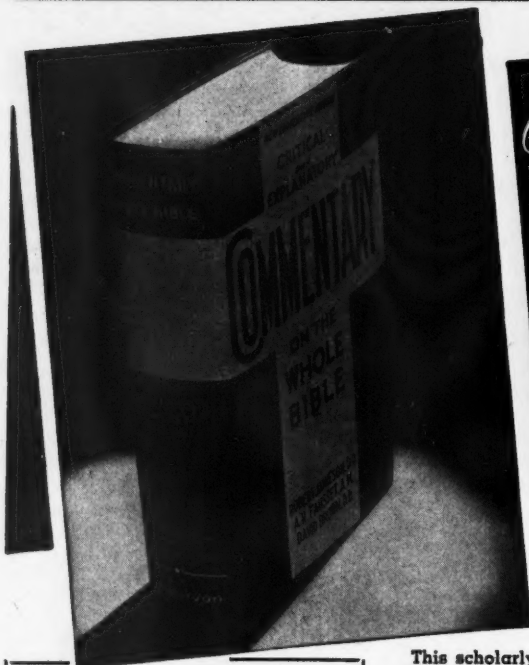
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CHAPTER XXVIII.

Ver. 1-28. A bad conscience makes men timid; the righteous are alone truly bold (ch. 14. 28; Psalm 27. 1). 2. Anarchy producing contending rulers shortens the reign of each, but by a man . . . prolonged—or, "by a man of understanding—i. e., a good ruler—he who knows or regards the right, i. e., a good citizen, shall prolong (his days)." Good rulers are a blessing to the people. Bad government as a punishment for evil is contrasted with good as blessing to the good. 3. A poor man . . . &c.—

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